

THE EXPOSITOR

AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



As many as touched were made whole. Mark 6:56

For ALL WEDDINGS

GET THE NEW BOOK

The Formal Wedding

by Judson J. McKim

Ministers and all bridal groups will find this latest book invaluable in arranging all sorts of weddings. Whether it is to be a formal affair or a simple home wedding here is to be found complete and up-to-the-minute directions for planning and carrying out of all details. The work of an expert, it is the result of long experience. Includes the wedding manual.

Introduction by Mrs. Charles P. Taft—\$1.50

THE BIBLE IN MISSION LANDS

by Mildred Cable and Francesca French

A thrilling story of the Bible throughout the world, how it has thrown light in darkest corners. The famous authors have prepared a revealing account for missionary workers and a deep well of encouragement for all Christians. **\$1.50**

THE SUPREME BEATITUDE

by Earle V. Pierce, D.D.

A most convincing series of stewardship addresses, based on injunctions in both the Old and New Testaments, and demonstrating by the actual observation and experience of the author through many years that giving brings manifold blessings to the giver. **\$2.00**

WINGS OF DISCOVERY

by Paul Simpson McElroy

Inspirational material for the sick and shut-in, drawn from the Scriptures, from poetry, literature, Christian philosophy, from long-loved prayers and from biographies of folks who have achieved greatly in spite of life-long illness and physical handicap. **\$1.50**

A MINISTER'S OBSTACLES

by Ralph G. Turnbull, M.A.

The chapters from this book have attracted unusual attention as are now appearing in *The Pulpit Digest*. The author, a graduate of Edinburgh University, has prepared a self-revealing book that every minister will find stimulating, reviving and challenging to greater effort. **\$1.50**

LIFE'S GOLDEN HOURS

by Hobart D. McKeehan, S.T.M.

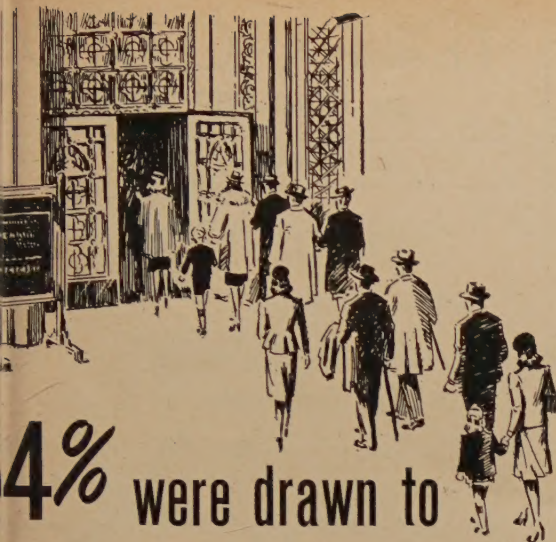
Minister of Abbey Church, Huntingdon, Pa.

JOSEPH FORT NEWTON says: "It is indeed a golden book, with rhythm and charm of style and aglow with beauty." **\$2.00**

FLEMING H. REVELL COMPANY

158 Fifth Avenue, New York 10

All Bookstores



4% were drawn to r church by the music the carillon

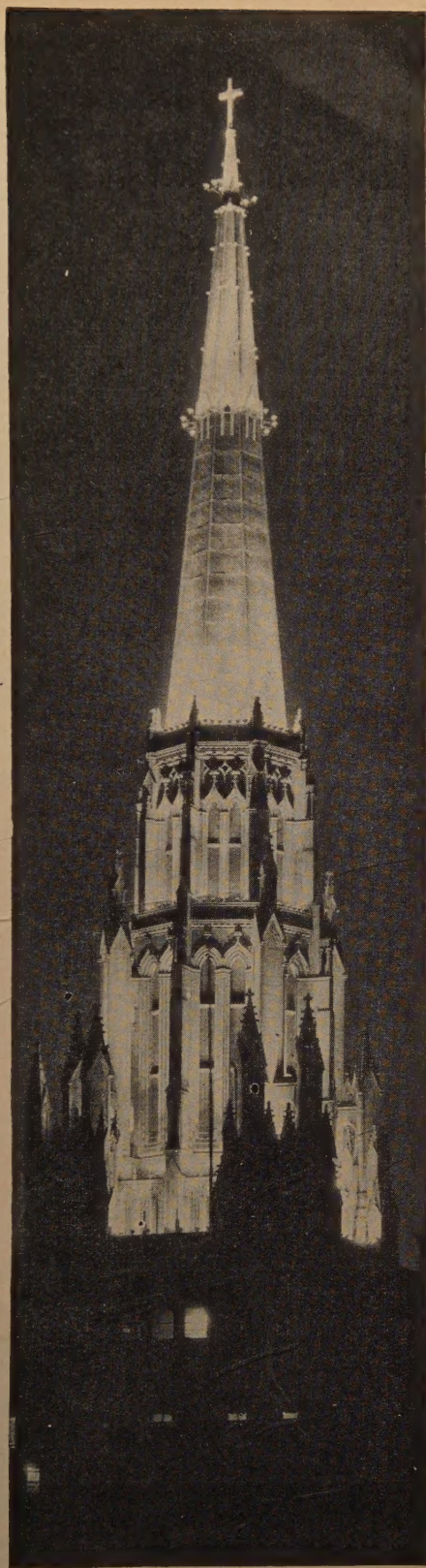
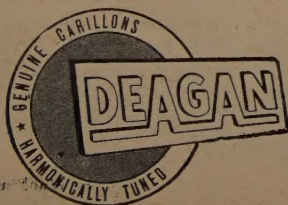
Some time ago," writes the Rev. Charles Ray Goff, pastor of the famed Chicago Temple, the world's best church, "we decided to try to ascertain just why the church is always filled to overflowing every Sunday. A questionnaire was submitted to the congregation, containing twelve possible explanations of what brought them to church.

"The results of this poll showed that the Deagan Carillon in the tower is the most compelling force, 24% of the people came to church as a result of hearing the music of the bells. Suggestions of other causes caused 23% of the attendance, while 7% came as a result of our national reputation."

Need we say more to pastors who seek to extend the influence of their ministry? The power of a Deagan Carillon lies in the fact that it carries the message of the church, through the medium of heavenly music, to all the community. Its appeal is an honest appeal of *living* music created by *genuine* tubular bells—stately, majestic, sincere and true. No memorial is more appropriate or inspiring. Write for interesting information.

J. C. DEAGAN, Inc.

Deagan Building, 1770 Berteau Ave., Chicago 13



JUNE, 1947

Vol. XLIX

No. 6

CONTENTS

Vacations	267
David E. Adams	
Weight on Heart (Poem)	268
G. A. Leichliter	
Riding For a Fall	269
R. C. Helfenstein	
Tragedy of Prose	270
Chap. R. Braunstein	
Editorial	272
Church Methods	274
Motion Pictures	
Record Systems	
Making Speeches	
Dates to Remember	
Chaplaincies	
Alcoholism	
Sermons	280
Faith (Baccalaureate)	
S. Edward Young	
Handicaps	
Herbert W. Hahn	
Christian and Church	
Frederick W. Burnham	
Judge Not	
Clarence E. Macartney	
Gift of Life	
Russell Allen Huffman	
Junior Sermons	291
Pass the Bread	
Lamp-Lighters	
Miaowing Dog	
Illustrations	294
Book Reviews	299
Mid-Week Services	304
Topical Index	309
Buyers' Guide	310

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business



Dear Mr. Ramsey—

Enclosed are the four remaining reviews. Time slips by and I feel remiss in having delayed these as long as this. Please forgive my tardiness.

One of these, the review on Secret Passage, is done by my wife. She is interested in juvenile books and asked me if she might do this one. I took the liberty of saying "Yes."

She herself, as you may know, is the author of a very successful juvenile, Stories To Live By, put out by Winston; also, a book of stories for children on the Beatitudes which now is in its seventh printing and has sold over 70,000 copies. The companion book, Stories To Grow On, consisting of stories on some of the Parables, is due from the press any day now, coming out with a 15,000 first edition.

JOHN W. MCKELVEY

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1947. Entered as second-class matter at the Post Office at Cleveland, Ohio.

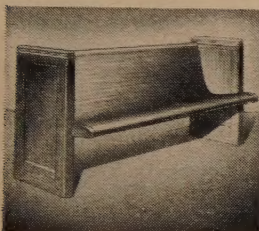
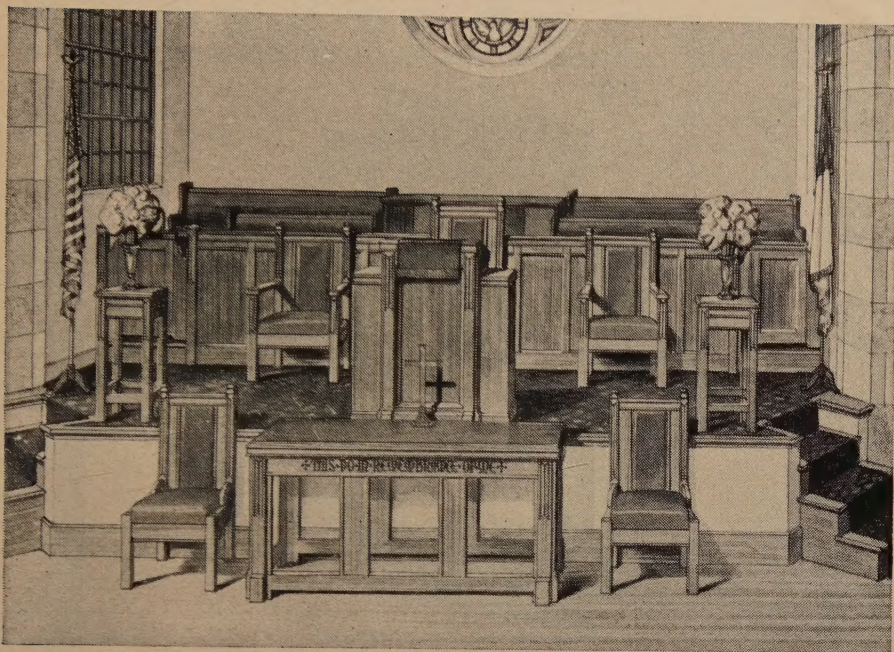
Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

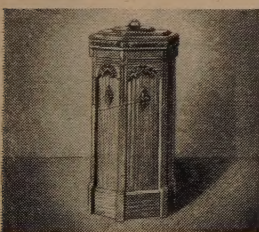
Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

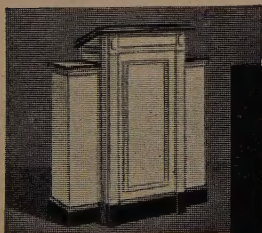
Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.



American Bodiform Pew



Baptismal Font



Pulpit

Enduring symbols OF ETERNAL FAITH

FINE wood that reflects simple, honest beauty.
Enduring wood that seems to grow lovelier with the years.

You will find that in church furniture by American Seating Company, the very spirit of worship is reverently and lastingly inscribed in wood—to be a source of joy and inspiration in your church for many years to come.

The superb artistry and unsurpassed craftsmanship that go into the making of every piece of this fine ecclesiastical furniture lend new dignity and impressiveness to your church.

Look to American Seating Company for everything you need in quality church furniture. If you plan to build, remodel, or refurnish your church—find out how our expert Church Furniture Designers can help you do the best possible job within your budget. Write for full details today!

American Seating Company

GRAND RAPIDS 2, MICHIGAN

WORLD'S LEADER IN PUBLIC SEATING

Manufacturers of Theatre, Auditorium, School, Church, Transportation and Stadium Seating
Branch Offices and Distributors in Principal Cities



THE CHURCH BEAUTIFUL

BY JOHN R. SCOTFORD

"I predict that because of this book, hundreds, yes thousands of churches are going to have fewer architectural discords and infelicities."—*Albert W. Palmer, former Moderator of the Congregational Christian Churches.* **\$3.50**

THE GOSPEL IN ART

BY ALBERT EDWARD BAILEY

"To my mind, this book has never been surpassed or even equalled in quality."—*Frank Grebe, Westminster Church, Buffalo, New York.* **\$4.00**

WEYMOUTH'S NEW TESTAMENT IN MODERN SPEECH

New American Edition

"I regard this translation as an invaluable aid to the understanding of the New Testament."—*Dr. Ernest F. Tittle, First Methodist Church, Evanston, Illinois.*

Issued in three styles. Order by number.

- | | | |
|---------|-------------------------------|---------------|
| No. 1P. | Pocket size in cloth . . . | \$2.00 |
| No. 1. | Regular size in cloth . . . | 3.00 |
| No. 1L. | Regular size in leather . . . | 5.50 |

THE PILGRIM PRESS

14 Beacon St., Boston 8, Massachusetts
19 S. LaSalle St., Chicago 3, Illinois
124 West 4th St., Dayton 2, Ohio

THE RELIGIOUS VALUE OF VACATIONS

DAVID E. ADAMS

AS the cattle that go down into the valley, the spirit of the Lord caused them to rest: so didst thou lead Thy people—" (Is. 63:14) what a peaceful picture those words suggest. How often have we seen it as we passed along lovely country roads in the late afternoon, and watched the sleek and well-fed cows winding slowly down the hill-sides toward the pasture-bars. It is a scene of contentment, of restfulness, of peace. The prophet had seen it in the hill-country of his youth, and, as is so often the case, his highest thoughts of God were blended with his happiest memories. "As the cattle that go down into the valley, the Spirit of the Lord causeth them to rest." We all need rest, and most of us do not take half enough. Rest is a divinely ordained necessity for man. The Hebrew's consciousness of the tremendous need and value of it is reflected in his elaborate legislation for the protection of the Sabbath, and in his effort to make sure that everyone—even the beasts of burden—should cease from toil upon that day. We see the need of rest abundantly recognized in the life of Jesus. He is always going apart to rest and pray. "Come ye yourselves apart and rest awhile"—a characteristic bit of thoughtful care for the physical health and mental sanity of those men who followed Him, constantly living at a high pitch of intensity in their new experience.

But why the need of rest? Simply because the human mind and body and spirit are not machines which go on and on without a stop until the power is turned off or something breaks down. A man is more like one of the great power reservoirs back in the hills. When the hot weather comes the brooks which feed it run lower and lower, and finally dry up. Slowly and more slowly the wheels of the powerhouse turn as the water gets low, and finally the mill or power station must be shut down until the reservoir fills up again. So it is with man. He cannot keep forever giving out power, be it physical, mental, or spiritual, without those replenishments of rest and prayer which Jesus used so wisely to control the strength of those men who worked with Him. It is because we recognize the fact of that need that we all seek periods of rest, the daily moments of leisure, the weekly day of

rest, the vacation period. The term vacation might well be applied to all these pauses in the steady work of life. It means literally an "emptiness" from work and care. In one of his lectures, Dr. Crothers urged the necessity of little vacations every day, even if they consist of nothing more than deliberately changing the subject of conversation and getting away for a few moments from those tiresome beings who weary us all day—namely, ourselves.

After such a momentary vacation from the accustomed rut of thought, one may come back with all the freshness of new discovery to the company of his own mind. We need the daily vacation. We need the weekly vacation far more than most of us seem to think by the way we use it. Sunday ought to be a real emptying of the mind from business and the day's routine; a chance for little excursions into the land of books and meditation, and that for many of us undiscovered country of spiritual exploration—the ranging of the thought into new realms, the lifting of the eyes to distant hill-tops, and to wider views, the tuning of the soul to deeper meanings and to higher visions. And we need furthermore that vacation which is a real rest for a period of days from the routine work of life. We need the change of scene if possible, we need the change of activity, we need the change of companionship, we need the fresh enthusiasm and energy for our work which comes from being at a distance from it for a little space. It is a mistake to think your work so important that you cannot afford to rest from it. You do less in the end, and poorer work, for lack of a vacation.

But a person's vacation may and ought to have certain religious values. And these values are available to the man who spends his vacation on his own front porch, just as much as to the man who travels on a special train or who crosses the ocean. A vacation, to fulfill its highest purpose, ought to be a period of rest and leisure from routine work, a period of variety and change, if possible, but it ought not to be a vacation from God, and it ought never to be what people are sometimes tempted to make it—a moral holiday. Vacations ought to be holidays from the things that weary us, but closer and finer association with the things that inspire and uplift us. Our love for the deeper and finer experiences of

faith is not increased by ceasing to participate in them. It is good for us in our vacation time to worship with other people than our accustomed friends. It is good for us in neighborly spirit to seek the comradeship of other Christians with whom we have not shared the worship of God. It is good for us to hear new voices and to see new faces witnessing to the faith of which we are not the sole possessors. And if vacation times takes us far from home, we may learn much in distant places that will help us in the months of come along the ways to which we are accustomed. Variety in religious experience is always likely to be helpful. But vacuity is fatal.

You cannot suspend the practice of personal devotion, of prayer, of public worship, and of association with people of high ideals without drying up the very sources which ought, during your vacation time, to be replenishing your reservoir of spiritual power against the days when the drain upon your resources will be heaviest. Vacation should mean, not cessation from religious living, but rather a reaching out if possible to apprehend new phases and new aspects of that deeper side of our best selves. How many people will journey to some exquisite spot on some lovely lake among the towering hills, where every bit of the surroundings speaks unmistakably of the power and the beauty of God, and there proceed to regale themselves with a copy of the Funnies. This is not making a religious use of one's vacation, nor does it yield that replenishment of mind and spirit which a period of rest and leisure ought to supply. It is hardly necessary to point out that Jesus did not so employ the vacations which He set aside for the disciples. They were not vacations from God. They

were vacations for God, spent in prayer, and comradeship of kindred spirits, and high converse on lofty themes, and the transfiguring presence of the Spirit. Jesus took vacation from work to seek God, not to escape from Him, and so should we. Vacation is a splendid time to do some good reading. It is an opportunity worth using to read one of the great books of the Bible, a little every day, and to think about it, and to let it sink in and become a part of you. You will never regret it, and that vacation will be indissolubly linked in your mind with the meaning of a great spiritual message which that year became part of your being. Read some of the great classics, books that take you into the company of men and women of character and purpose, books that thrill and inspire you with the desire to be bigger and better, to be truer to the high purposes of God, to be more earnestly devoted to the service of the highest.

If you can so use your vacation, short or long, that it brings you back to work refreshed and not jaded, strengthened and not weakened, deeper and not shallower, then it will have served the purpose for which it was intended. Then you can feel that it was indeed the Spirit of the Lord which caused you to rest. Even if your vacation time may not take you away from home, even if your work may not cease this year, there is beauty and rest and peace at your door. You can lift up your eyes unto the heavens. You can have good books for the asking, and the greatest book of all is yours. God, your loving Father, waits but to hear your voiceless prayer to come and dwell in the sanctuary of your heart. "Come ye yourselves apart and rest awhile."



THIS WEIGHT UPON MY HEART

*This weight upon my heart!
Why was it flung
Relentlessly into a life
That would be gay,
Whose song would start
Upon the dawn of each new day?*

*This weight upon my heart!
How could I like it?
To me it is a shackle,
An offense to grieve me,
And to leave my way
Beclouded every day.*

*This weight upon my heart!
Came it by chance?*

*Did some offended god
With evil joy
Exact his vengeance
In this dark employ?*

*No, unto my heart this weight hath come
That bearing it,
Some greater strength
Might then be added unto me
For use in nobler struggle,
Unto the end,
That many might be free
From weight upon the heart.*

—GEO. A. LEICHLITER.

RIDING FOR A FALL

ROY C. HELFENSTEIN

EVERY social crisis, be it economic or political, must be laid at man's own door; for social crises are always due to man's negligence, his lack of understanding, his short-sightedness, his greed, or else to his repudiation of social responsibility. Whatever the cause may be, the innocent are compelled to suffer along with the guilty. However, any social crisis can be changed into social victory by social concern, common-sense, cooperative effort, and hard work.

Human history is far more than the inter-play of impersonal economic forces. Human history is, instead, the inter-play of human personalities—"the give and take" of individuals and of groups. What makes history is not things, but people. Man is the master of his fate and of the fate of his fellows, economically and politically. The resources of "God's Good Earth" are in man's custody. He can use them or abuse them at his own choice. He can ignore his social responsibility heedily taking unto himself all that he can get by exploiting his fellows in his getting—and thereby bringing havoc upon himself and his fellows, or he can accept his social responsibility, altruistically seeking and using for the common good the values that lie about him, and thereby secure for himself and for others, his highest social rewards and satisfactions. Only thus can human progress be realized. The law of the jungle is to get and keep while the getting is good." But the law of civilization is to get in order to serve. Moral law must be recognized, respected and obeyed as economic as well as in every other realm in order for mankind to advance or even to continue life's drama.

Power of any kind, if misused, becomes an enemy instead of a friend, not only to the victims of its misdirection, but also to its possessor as well. Power of any kind in man's hands always carries with it responsibility commensurate with its magnitude.

There has been a very drastic shifting of economic power in America's social picture within the past two decades. From the beginning of our national history, Capital held the position of authority in the economic life

of the people until within recent years when the ruling power was shifted into other hands. Because of its power, Capital dictated the terms that had to be met. Its power was often wielded with tyrannical design and with high-handed policy, absolutely unmindful of the reckoning day that must inevitably follow all misuse and abuse of power.

And now, since the ruling power has been shifted into the hands of the working classes, it remains yet to be seen whether Labor is to rise to its high privilege of directing and using its power with a social conscience that all may be blessed, or whether, because of self-centeredness and indifference to the common good, it shall tyrannically rule with even a higher hand than did Capital in its heyday of power, making the last state of man's a lot worse than the first. Any group, possessing the ruling power, which assumes the attitude of "The Public Be Damned," cannot long hold its power. And unless Labor recognizes that social power always carries with it the definite social responsibility of using its power wisely and justly, then that power will be a boomerang against those who hold it and "a millstone about the neck" of society itself.

Only the religion of Jesus Christ in the hearts of the laboring classes and in the hearts of their leaders can enable them wisely and justly to wield the power that is now theirs. Unless Labor is possessed of a higher social conscience than Capital has had, unless Labor sees our nation's social picture as a whole, unless Labor recognizes its obligations to Capital and is willing to share Capital's losses as well as demanding the privilege to share Capital's gains; and unless Labor recognizes its responsibility to society (to all groups within the social structure) the power that it now holds will prove a curse instead of a blessing to itself and to all others.

A revitalized social conscience on the part of Labor and on the part of Capital is the crying need of the hour. The leadership of the Carpenter of Nazareth is the leadership needed today by both Capital and Labor for their own good and for the good of the multitudes who are unidentified with either group.

Certainly "The Forgotten Man" is no longer "The Toiler," as was too long the case. Every-

body is now thinking about him, but nobody is able to find him when there is something that only he can do. Toilers do not need our sympathy so much in these days as our prayers, for their responsibility is stupendous and the vision of their leaders sadly blurred. Economically, their lot is now cast in far more pleasant places than is that of those in numerous other groups (especially those who toiled in days gone by, now having but little to show for the rewards of their toiling). The forgotten man in the social regime of today is the man who is engaged in humanitarian service, such as the teacher, the promoter of social welfare agencies (and those who in life's sunset hours, because of the terrific increased cost of living find their meager savings inadequate to meet their needs for even existence—

much less living). In these groups is to be found "The Forgotten Man" today due to the shifting of the ruling economic power into new hands. And Labor will prove itself unfaithful to its trust of power if in its demands for more power those whom it has forgotten are not remembered.

Let Labor concern itself with their need before reaching out for more power for itself. Let Labor commit its ways unto the Lord following the vision of service to all; let Labor be baptized with the baptism of love and good will toward Capital and toward "the capitalless" and Labor can save itself and America. Otherwise, both Capital and Labor and all the rest of us are "Riding For a Fall." And God only knows what may be involved in that fall—should it come to pass!



THE TRAGEDY OF PROSE

CHAP. RICHARD BRAUNSTEIN

MR. JOURDAIN'S visit to the professor, as recorded by Moliere, suggests our theme.

"I must impart something in great confidence to you. I am in love with a person of great quality and I should like you to help to write something to her in a small note which I intend to drop at her feet," says Mr. Jourdain.

The professor inquires whether it shall be verse or prose. Mr. Jourdain wants neither prose or verse. The professor insists that it must be one or the other, because there is for the purposes of expression, one or the other. "All that is not verse is prose, and all that is not prose is verse."

Mr. Jourdain wants to know: "What is it when we speak?" The answer is "prose". "What, when I say, Nicole, bring me my slippers and give me my night-cap," is that prose? . . . "On my word, I have been speaking prose for more than forty years, without knowing it."

It is possible to speak prose and not know it. For prose is the opposite of poetry in more ways than form. Prose may be dull, commonplace, garrulous, platitudinous, prosaic. Prose may also be interesting, inspiring, colorful, poetic.

Prose is never dull when it selects a high theme. Prose may be raised from the depths. With it one may put a halo on the brow of

the ordinary, with it one may glorify the commonplace. A sermon may be presented in prose-form—all sermons are presented that way—yet because of the subject matter of the Gospel and the wealth which lies in literature for illustration, a sermon may give a lilt. It may take us out of this world. It may make sense out of this world. It may have in it all the drum and fife and martial music of high adventure; daring faith.

"Why is it," asked a minister of an actor "that you fill your seats in the theater while my Church pews are usually empty?" "Because," replied the actor, "you present truth as if it were fiction, while I present fiction as if it were truth." Preaching is one of the fine arts. It is conversation on a large scale. It is creative,—creative as picture-painting, book-writing, statue-carving. Its purpose is not only to teach but to inspire, reveal as well as to exhort. Humanity is not driven, but led, into the Kingdom. A better world is not made by explosions, but by persuasions. It is made by soul-power not by gun-power. Dr. Gilkey said, "Many teach but few kindle." The preacher should be one who kindles, makes a spark, builds a fire.

President Arlo Brown comments: "The world needs prophets who can at the right time say disagreeable truth, but the human race needs also men and women who can discover worthy motives, unselfish movements

indomitable faith . . . our fires of enthusiasm may kindle flames in the hearts of others." Unless we quicken the pulse, stir the soul, reach the heart, awaken the mind, inspire to action and drive to high purpose, we are merchandising in prose. Prose may state a fact, it cannot move a person.

The writer spent an evening with some men and women to whom poetry, as such, was a vague memory of school-room exercises in-adequate of an intellectual luxury. The dinner-table, however, was enlivened with talk on the topics of the hour,—understandable, logical, intelligent, interesting. There was no cheap chatter, no inane play on words or wise-cracks. There was no retort clever. It was to be sure not prose. But it was good prose. It was stimulating, intriguing, arresting, thought-provoking. Such prose is rare. But it does exist. You recall the description of the football game in which one of the contenders ran the full length of the field and scored a touchdown. The crowds in the stands went wild. Banners blared and pennants waved. It was one of the great moments in the all-time history of the sport. But it was sensational, dramatic, world-shaking, not because a brilliant play had been made, but because the man with the ball ran in the opposite direction from which he was supposed to run. This brings to mind our lost causes, magnificent failures, blunders of history and experience. Poetry issuing from life,—from tragedy. Like Tennyson's immortal, "The Charge of the Light Brigade." There was the story of the man who was stricken hard by the depression,—a man who had lost his business and all,—a Master of Arts from one of our great universities, but above all a master of himself. A man of gumption, backbone, determination. He was a man of bulldog tenacity and indefatigable purpose. He would not go down. Poetry emerging from the defeat,—scaling the ladder back to success and prestige.

To the man who asks, "Where among the ruins can I find something that will give me hope?" we recommend the well-known story about Sir Christopher Wren, who built the cathedral of St. Paul in London, after a fire had destroyed nearly all of the city. Wren began to look among the ruins. Among the stones weakened by fire was one and written on it in Latin, "I will rise again." That was the first stone in the rebuilding of the great edifice. Poetry,—out of ashes and chaos. Our libraries are crammed with stories like that. Shelves are crowded with the stories of achievement because life itself is like that, wherever one may search.

"It can't be done" is prose. "It can be done" is poetry.

St. Paul's Thirteenth Chapter of First Corinthians is given to us in prose-form. But we refuse to accept it as such. It is all poetry. There is a lilt, a doxology, a hallelujah in every line and syllable. It is a bold, paeon, claim, for the power of love. The program for turning the dull prose of life to what is meaningful, purposeful, is love.

The devotion and loyalty, as manifested by Ruth toward Naomi, is also given in prose-form. But who can deny the swing and rhythm and beauty of, "Entreat me not to leave Thee or return from following after Thee, for whither Thou goest I will go; and where Thou lodgest, I will lodge; Thy people shall be my people and Thy God shall be my God. Where Thou diest I will die, and there will I be buried; the Lord do so to me and more also if ought but death part Thee and me." Sheer poetry, exquisite, exotic, sublime,—such is the power that may be put into thought and speech. But that is the Bible in all of its unsurpassing rhetoric.

Next to being a great poet is the appreciation of great poets,—and poetry. Next to doing a great thing is to understand a great thing done. We may all be poets and doers with our comprehension and interpretation. There is heroism and sacrifice, arduous toil and strenuous doing in our midst. This gives us cause to emulate, raise standards, dwell with the stars.

Is it—can it be—possible that we are thinking, speaking, living prose and do not know it? Are we aware of poetry and yet choose prose? Are we conscious of the greater, yet choose the lesser? So Robert Browning reminds us:—

"Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes."

A Mother

"I am going to school at God's college
To train for eternity's day,
To get my degree in life-service,
The Lord is paying my way.

"One day I'll be at Commencement
Where nail-pierced hands will take
mine,
When I rise to receive my diploma
And enter eternity's clime."

—Gertrude Sanborn.

The Editor's Columns



Border-town Judgment

ONE familiar hymn, "I'm But a Stranger Here, Heaven is My Home," was not sung by the Reverend Mr. Green, of London, while on his brief sojourn among us. He didn't have time. Other things, more serious than raising his soul in song, demanded his attention—and evidently received it.

In a blindfold test, only a few writers on the vacation-haven of Mexico, know enough about the real Mexico to distinguish between a tortilla and a piece of corrugated cardboard. They have rushed across the Rio into the border-towns "for a bit of Mexican atmosphere," and to be able to say they have been in Mexico. Border-towns in Mexico are no more typical of Mexico than border-towns on this side tell the story of the States. To present an honest picture of any country, or any phase of its life, the purpose of which is more than mere entertainment and sales, presupposes far more than occasional border-town visitations.

Specifically, that observation should be brought to Mr. Green's attention. After a hasty trip through some of our secondary schools and colleges, Mr. Green rushed back to London-town with mouth agape and face aghast at what he discovered to be the deplorable morals of our American students. Being fast at figures, he even arrived at damning averages. "About 90% of the American school and college boys," he is credited with informing his London audience, "and 70% of the girls, are guilty of a sort of behavior that we don't even mention in pulpits or Church papers." Period!

That sounds like he gathered his material from our radio programs, our motion pictures and daily paper headlines. If he did, he does not say so. In fact, there is the question on how he did arrive at his averages to be answered. Yet, with those averages, a retort proper to our Institute of Crime Prevention report that "Statistics in Great Britain show that twice as many minor girls are pregnant before marriage as are girls in any other age-group," Mr. Green hastened home to broadcast the awful truth about American students.

The student morals in this country are higher than our national average. That may not be to their particular credit, for war has never failed to lower morals generally. Nor can there be any inner satisfaction for us, in our relative morality among nations, world over. The overall is a discouraging picture which leads one to wonder how much lower they must fall, if at all, to shame Sodom. But one is particularly myopic, especially a clergyman, who leaves but 10% of our male and 30% of our female students guiltless of culpable morality.

He, of the cloth, who from whatsoever motive, turns his ear from the Mount and his eye to student immorality on a distant shore, does a greater disservice to himself and the Church, than to them upon whom his hasty, immature judgments are passed. The Church pays out of her limited coffers of man's confidence for the short-sighted utterance, or act, or misdirection of her clergy. Count on that!

Had Mr. Green been the type of minister who could or would seek fellowship with American students, over a reasonable period of time, longer by far than his itch to spread the "awful truth" permitted him, he would have a more realistic picture of student life in America. Such an association might even have raised his own moral aim.

Morality of one's judgment is as essential as of one's mind.

Roots or Fruits

NATIONALLY, subtly, we are being turned from calm, careful, complete analysis of truth, by terse, epigrammatic catch-phrase, wise-crack and half-truth, aimed at securing our reaction by the manner in which they are put rather than by content. It is an old method. It has been used before and will be again. And it works.

Politicians have long fattened on such fare and of later times have bequeathed to these intoxicated years a generation of delirious devotees of the half-truth, who flirt with but rarely wed the whole. The farmer whos

who seeks no greater than surface
truth, reaps a pitiful harvest.

The presidential diagnosis of the problem of
juvenile delinquency, credited to a recent
human utterance, "The roots of Juvenile De-
linquency lie in the homes, the schools, the
neighborhoods and the Churches," is a case
point, for it is the shallowest of plowing
Truth's wide acres.

That that opinion is superficial and far
from the sober fact, staggers even the most
big game mind, which lingers on it and recalls
Jefferson truism, "Error of opinion may
not be tolerated, where reason is left free to com-
mit."

The American home, the American school,
the American Church, may have been remiss
in dealing with the delinquency problem. For
argument's sake we grant that. But being remiss
in meeting a problem and being the hot-
bed from which the problem springs, are two
widely separated and distinct matters.

Is disrespect for law and order, for au-
thority, for morality and fidelity, glamorized
in the juvenile, in the home, the school, the
church?

Are the homes, the schools, the Churches
responsible for filthiness of mind and action
in children? Are ethical depravity, profana-
tion of the decencies, and uninhibited lust and
vice sprung from juvenile contacts with our
homes, our schools, our Churches?

They are the three continuing dependable
pillars of our national health and strength.
They are three anvils which have worn out
any a hammer. From our inception as a
people, they have been the very substance of
our existence. Not for long could we have
survived as a commonwealth had any one of
the three been eliminated. Nor can we now.

Juvenile Delinquency crawls far from the
source of its putrescence. Even though its
fruits have been found in the home, the
school, and the Church, it would be a fearful
error to proceed on the basis that the roots of
juvenile delinquency lie in the home, the
school, and the Church. As we hope for re-
action in Juvenile Delinquency, we dare not
refuse fruits with roots.

Finding the fruits in the home, the school,
and the Church, it should not be difficult to
trace back to the roots, which even Jimmie
Dodd points out for his radio audience.
Look at the wayside tavern, the cocktail
saloon, the Federal Liquor Store, the Gov-
ernment ignored salacious magazine, and the
Hollywood offense against all social morality.
There you will find the roots of much that is
juvenile delinquency.

We feed the starving children of other
lands, gladly, but there is no starvation so
wholly terrifying to look upon, as the moral,
in our own children.

We cannot lessen Juvenile Delinquency by
blaming the home, the school, the Church.
That is evasion.

The rotten pile breeds the flies!

Parish Assets

IT IS a large metropolitan Church. It is
an old one and an important one, whose
long and able arm holds the Light high,
to shine even into the darkest corners of the
globe.

There are some thirty men on the Church
Board. What mighty deeds thirty men can
accomplish for the Cause, when their hearts
and hands are set in the Way!

Over two dozen organizations, working or-
ganizations of the Church, meet regularly
within her sacred walls. When a pastor con-
templates the blessing such a group of groups
can be in his parish, large must be the in-
spiration and accomplishment.

But at the moment it is not the number of
groups, nor yet the hundreds of individuals
who form those groups, which is of interest
as I page through the elaborately printed an-
nual report of that Church, and study the
faces of the pictured groups, which look up
at me from their various pages. I am struck
by the fact that these faces, almost to the last
one, smiling without exception, are crowned
by gray or graying hair, when in truth there
is hair at all, and are deeply etched by the
passing years. There is not a young face (ex-
cept in some children groups) in the lot.

I know of no better place for the activities
of older folks, but in paging through the re-
port one asks oneself, "Where are the young
people?" "Are there no groups for the
young?" Are there no organized groups for
the youthful and the young married mem-
bers? They are not mentioned in the report,
nor pictured.

The problem presented by youth in the
Church is not one easy of solution. Vexing
though it may be, it is also vital, and how-
ever ornate or elaborate, no Church report ap-
proximates completion which fails to indicate
an active church youth. It is trite to say "The
Church of Tomorrow depends upon its youth
of today." But so many striking truths ap-
proach the trite in expression.

I doubt if one of the thirty and more
Board members pictured has yet to pass the
(See page 308)

THE CHURCH AT WORK



Christian Commandos

The British Broadcasting Corporation, which has been discussing at length the place of broadcasting in religion, is quoted as follows by NANA from BBC Quarterly, just issued:

"Broadcasting has a responsibility to do what it can to meet the needs of the millions of people who are today hungering after information on spiritual issues . . . The governors recognize that this must involve the broadcasting of conflicting views, but they are of the opinion . . . that the controversy which is bound to be an incidental to the primary purpose shall not wound reasonable people or transgress the bounds of courtesy and good taste.

"The BBC will exercise its editorial responsibility to this end. Such a broadcasting of policy will be gradual and experimental. It must move within the climate of public opinion. But the BBC seeks the freest possible expression of serious and responsible thought."

The announcement, says NANA, adds impetus to the current campaign of the Christian Commandos, who are visiting hotels, pubs, factories, movie theaters and other places where people congregate.

Prayer Companion

366 prayers written by as many preachers, including such well-known names as G. Bromley Oxnam, Ralph Sockman, Paul Scherer, Edwin McNeil Poteat, Teunis E. Gouwens, Albert J. Macartney, William L. Stidger, Charles R. Erdman, edited by G. A. Cleveland Shrigley, are available in book form, cloth bound, titled "Daily Prayer Companion," \$2.50. Mr. Shrigley's address is 195 Bird Avenue, Buffalo, N. Y.

Pages bear dates of the calendar year, January 1 through December 31; an index of contributors appears in the fore-part of the book; an index of topics appears at the close.

Motion Pictures for Children

A Western New York resident writes as follows to a local paper:—

"In the past I have read several articles from parents asking why the children are not given proper pictures to see in our local shows? Pictures especially for children?

"Let me tell you of a man who has really done something about this condition. He is the Rev. George Francis O'Pray of St. Clement's Church (*Episcopal*). This minister has acquired complete sound motion picture projection equipment, and on Saturdays he has *Children's Day* in the recreation hall of his Church.

"This should be more of this, more measure of his ingenuity and foresight, thinking of the future of the young people, not only his own, but of every other parent in the community, regardless of creed or race. I for one am proud to know him!

"So, parents of this area, if you want your children to see good pictures at a nominal fee, take them to....." (Signed "Member of Community")

There are many ministers over the country who have undertaken such a program, in the hope of counter-acting the influence of glamorized drinking, immorality, and gangsterism in commercial motion picture houses. There are many communities where it has not been tried. However, every community has it within its own power to regulate the type of pictures shown to adults and children alike. Commercial motion picture theaters exist as a business, through the medium of ticket-selling. Ticket buyers or movie-goers, express their approval or disapproval of pictures by patronage or lack of patronage. If residents flock to the theater to secure tickets for immoral or gangster pictures, there will be more like them. Let us not attempt to place the blame for this simple fact upon theater-owners or motion picture producers.

Church Record Systems

The importance of preserving well-kept Church Records was discussed at a local Synod meeting, by the Rev. Mr. George E. Kurz, St. Paul's Lutheran Church, Grosse Point, Michigan.

Mr. Kurz discussed the advantages and disadvantages of the five most commonly used methods for keeping Church Records, based on a survey:—

1. A list of communicants, and records of official acts in one bound ledger.

2. A list of communicants, and record of official acts in a book called Practical Loose-Leaf Church Record.

3. The card index church record system, available through the denominational publishing house.

4. A combination of card index and the bound record system.

5. A combination of the bound record and family communicant card system.

While there is no mention of the system deemed most desirable, it is evident that the keeping of Church records is important, not only for current reports, year-end reviews, but for surveys of accomplishments or losses in certain phases of Church work, the need for changes. Especially is record-keeping important, when it touches mission efforts, pastor's salaries. Too many of our reports on important items are of general nature, especially in news items printed in denominational papers. When a news item reads: "The church debt was reduced by \$1,600.00," it means more to the laymen than does "The church debt was greatly reduced." Keeping accurate records on Church activities is essential.

Saw God Do It

This is the topic on which a returned serviceman speaks at the Sunday Evening Service, First Baptist Church, Shreveport, La., weekly; *The Witness* is based on experiences during the war, personal experience, and the announcer says, "These brief testimonies on 'I Saw God Do It' will wrap around the world in the next hour!"

Servicemen will add their voices to make up a male chorus for each Sunday Evening Service in the series, while others will serve as soloists.

Well may we agree with the announcer of this series, Dr. M. E. Dodd, that "It is a fine thing to feel again the strength of these men in our work in the local Baptist Church." It would be hard to imagine any community anywhere in this great and blest land not awak-

ened to solemn privilege and responsibility through such a series. The young servicemen and women "saw" much that cannot be spoken of lightly; their testimony should recall both young and old to the paths travelled by God-fearing parents, to whom the Word of God was of vital concern on Sundays and during the working days of the week.

Under sympathetic leadership, the returned servicemen in any community could assume responsibility for rehabilitating the Sunday Evening Service.

The Gospel by Mail Reaches Deaf People

A Gospel ministry by mail to deaf people (those who neither speak nor hear) in the United States and Canada is carried on by a man in Minneapolis, Minnesota, Mr. Julius K. Hoffman.

Mr. Hoffman's mailing list is reported as now numbering 10,000 names. There are, according to Mr. Hoffman, about 125,000 deaf people in the U. S. and Canada. Mr. Hoffman, deaf himself, has a real burden for the deaf and writes letters or sends free tracts and Gospel literature to those not reached through the churches.

Any reader of *The Expositor*, knowing deaf persons who would be open to such a ministry, is invited to send the names and addresses to Mr. Hoffman at P. O. Box No. 1097, Minneapolis 1, Minnesota. Mr. Hoffman also requests the prayers of *The Expositor* readers.

Tell It To The Chaplain!

The old army adage of "Tell it to the chaplain!" still holds true, according to a news release from the Public Relations Office, Veterans Administration, Columbus 8, Ohio, Rev. Edward J. Kroencke, Chief, Chaplaincy Division.

The release says: "Baptisms, marriages, Church services, and personal contacts are part of the chaplain's duties in administering to the spiritual needs of the 7,700 hospitalized veterans in the nine Veterans Administration hospitals in Ohio, Michigan and Kentucky.

"The 18 VA chaplains during an average month will conduct more than 300 services, with a total attendance of approximately 19,000. Personal contacts have risen to more than 28,000 each month, together with an increasing number of baptisms, while a few chaplains have their duties highlighted by an occasional marriage.

"Practically all of the chaplains are veterans of World War I or II; some are both

and as such their daily visits through wards have revived many overseas friendships. One of the most dramatic was the experience of Chaplain Talbot at Cleveland's Crile Hospital, when he discovered two old friends whom he had last seen during the infamous Bataan 'death march.'

"In addition to their hospital duties, VA chaplains are much in demand for addressing civic organizations and special gatherings as evidenced in a monthly average of approximately 5,000 community contacts."

New-Member Activity

New members inducted into a parish become active as they are encouraged or mayhap permitted to add something to the program from their store of experience. There is always a chance that new members may possess special gifts, training, and experience needed in the parish with which they have affiliated. Too often the role of the new member is restricted to carrying out detailed instructions of a routine nature, or routine money-gathering; suggestions or changes in carrying out instructions are frowned upon. Is not this "new blood" needed in the local parish?

Outside the Church there is always demand for the gifts and experience of new people in a community; if the Church does not enlist their energies promptly, some other organization will; interest in the outside project, loyalty and fellowship developed through such contacts outside the Church, will in time absorb energies available beyond business hours.

Alcoholism

Placing in the hands of young people today a copy of Seward Hiltner's booklet, "It's Up to You," published by Association Press, No. 347 Madison Avenue, New York 17, N. Y., will give them something to think about, before getting into trouble as a result of ignorance or temptation. The booklet is written in language young people will understand and is 10c a copy, and its 25 pages of straight-forward statements can be read in a few minutes. There is also a list of other material, under four headings:—

- Scientific Background of Alcoholism.
- Total Abstinence Viewpoint.
- Moderate Drinking Viewpoint.
- About Alcoholism.

Personality and Success Quackery

"All of Us Have Troubles" is the title of Harold Seashore's pocket-size booklet for

young people who are tempted to take the troubles, frustrations, and complexes to organizations advertising to improve personality, for a fee. This booklet is 4" x 6", just right to carry in your pocket or handbag; has 50 pages of well-indexed reading matter, and is only 25c, and can be secured at your local Y. M. C. A., or ordered from the Association Press, No. 347 Madison Avenue, New York 17, New York. This booklet will save many a young person from attempting to buy something that does not exist.

A Christian's Clothing

- He "puts on the new man," Col. 3:10.
- He "puts on mercies," Col. 3:12.
- He "puts on kindness," Col. 3:12.
- He "puts on humility," Col. 3:12.
- He "puts on long-suffering," Col. 3:12.
- He "puts on charity," Col. 3:14.

—Exchange.

Faith Of Our Fathers

This Children's Day program, above titled by Louise H. Gette, Director of Religious Education, The Reformed Church, Bronxville, New York, is published on page 17 of the International Journal of Religious Education, dated May, 1947. If the issue is not available at your local library, requests for copies should be addressed to 203 North Wabash Avenue, Chicago 1, Ill., single copies 20c each.

Cuts for Church Printing

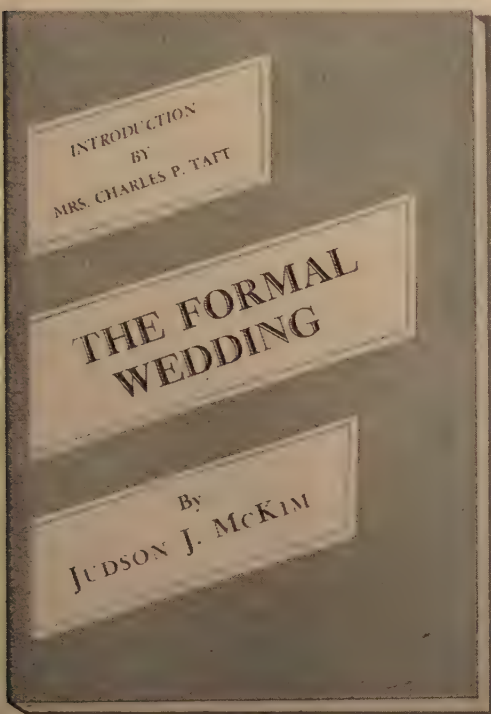
A beautifully printed catalog of reproductions of Religious Paintings and Conventional Designs, available in electrotpe form for Church Printing, has been received from Goodenough & Woglom, 150 Nassau Street, New York 7, N. Y. The brochure is 11½ x 9 heavy glossy paper, 38 pages, some color. There is a fee of 25c for the brochure, deductible from the first order from the catalog. Paper and printing are expensive today yet we cannot select cuts without knowing what is available, hence the catalog is essential. Elsewhere in this issue the Goodenough & Woglom brochure is advertised, as indicated in the Buyer's Guide.

Expositor readers have long cherished the service of the Goodenough & Woglom Company in supplying many needed items for practical use, and will welcome the announcement of the new book of art cut illustrations.

The Formal Wedding

Judson J. McKim, long time Director of Educational and Religious Programs, Radio Station WKRC, and Master of Ceremonies for many fashionable weddings, has put into book form the detailed instructions for successful planning and preparation of a formal wedding. "The Formal Wedding" is published by The Fleming H. Revell Co., \$1.50; publication date May 14, 1947.

The manual is small, easily handled, 90 pages of "How and what to do about plans and preparation for the wedding, from the date of



the announcement of the engagement to the hour of departure of the bride and groom for the honeymoon."

The introduction is written by Mrs. Charles P. Taft, who says: "At the time of our oldest daughter's wedding, our good friend Judson McKim offered us his services. He supplied us with typewritten suggestions, such as are found in this book. He acted as our master of ceremonies at the rehearsal and on the wedding day . . .

"I am glad to know that these same plans, improved and enlarged by use, are now to be put into permanent form, making them available to other mothers and daughters who are looking forward to a formal wedding . . . But most of all I am interested in this manual because it holds the wedding ceremony to be a sacred religious one."

Pastors will earn the lasting gratitude of mothers, brides, and wedding-party personnel, by suggesting the use of the manual, "The Formal Wedding," in planning and preparation for the solemn event, thus avoiding confusion, delays, and embarrassment. The manual may be secured through your local book store, or direct from The Fleming H. Revell Co., 158 Fifth Avenue, New York, N. Y.

"Raree" Exhibition

Announcement of a parish hall activity in one of our active churches, called "Raree" Exhibition, will interest many readers and every member of a parish where the plan is undertaken.

Exhibitors brought in antiques, glassware, sewing, knitting, home canned items, miniature trains, home-made cabinets, braided rugs, hooked rugs, house plants, home-made hats, lamp shades, and table mats. There was a small fee for registering the exhibit, giving name of item, classification, name and address of exhibitor, which was used not only to identify the exhibit, but to mimeograph a catalog of the "Raree" Exhibition.

Everyone who could offer some form of entertainment was enlisted to take part in furnishing entertainment for several hours on three evenings; the entertainment program was directed by the choir leader and committee. Of course, Boy Scouts, Girl Scouts, and Boys' Club, the Sunday School, and Missionary groups, had exhibits.

The local Garden Club, the Red Cross, the Fire-Department, all had exhibits; answered questions of any person attending. Of course, there was a counter where milk, coffee, tea, hot chocolate, sandwiches, cookies, etc., could be purchased.

The money taken in was designated for a specific purpose, but this was a minor part of the plan. The purpose was fun for everyone, and a chance for families and Church members to learn to know one another.

No Maps For God's Pilgrims

God's call usually means, as it did with Abraham, going out "not knowing whither." God does not prepare maps for His pilgrims. He seeks responsive spirits who are willing to follow a step at a time. Where He wants us to go and how, God keeps hidden in His own counsels until we have learned true humility and absolute dependence. Sometimes He lets us fail, because only by failure are our own tragic limitations revealed and our spirits made sensitive to the still, small voice.—*Albert Edward Day.*

Making Speeches

Literally speaking, ministers carry on their work through the spoken and written word, and interest in how best to convey one's message through the use of words never ceases. Two volumes have just been issued on the subject and art of speaking. One, "Are You Telling Them?" by Bess Sonnel, a teacher of speech at the University College of the University of Chicago, and author of the manual for teachers of speech, "Speak Up," issued in 1944. This brilliant young teacher believes there is no difference between conversation and speech-making, thus offers no special suggestions on public speaking. Emphasis is placed on the use of words in conveying ideas and thought on voice quality, on mannerisms which detract from the effectiveness of speaking.

The second volume is "How to Hold an Audience Without a Rope," by Josh Lee. The publisher says, "at last a practical book on oratory that recognizes the need for inspiration, sincerity, directness and conviction,—that calls upon the word pictures of Jesus for inspiration, the sincerity of Paul for illustration, and the fire of the French Monk, Peter the Hermit, for conviction."

The author points out that "many of the world's greatest orators have been preachers", and his recognition of the need for simple truths and honest reasoning will make the book of special value to clergymen; also, he reasons, "that unexpressed ideas are of no value," and that the first prerequisite to becoming a speaker "is to have something to say." Who could quarrel with such reasoning?

The first volume contains 292 pages, including bibliography and index, and is \$2.95; the second, 280 pages, \$3.00. Both should improve our speaking, whether from pulpit or platform, or in conversation.

Book Markers

An effective reminder of the Christian Church, South Butler, N. Y., was distributed by the pastor, Dr. Edwin Wyle, in the form of a book marker, about 2" wide and 8¼" long, with the following paragraph printed above an illustration:

Mark
this and
mark it
well.
No man with a
good book and
a desire to read
is ever really
poor.

and followed by "We cordially invite you to the South Butler Christian Church."

Changes of Addresses

Compared to normal times, the number of changes of addresses is at an all-time high, and to avoid loss of mail during the change, a notice of the new address should be sent just as early as the address is known, giving the date on which it becomes effective. There is considerable routine clerical work connected with the change of an address, even a street number, including the preparation of a new stencil, properly filed. While this work is being routed through files, mailing is going on, unless the routine work was completed before mailing dates.

A mimeographed postal card, giving a change of address, was received this morning from the Rev. Mr. E. W. Tacke, Milwaukee, announcing his new location, designed in such a way that it is not likely to be overlooked anywhere. We emphasize this because there is a possibility always that a change of address given in a letter relating to other matters, especially a request for service of some kind, may be delayed or overlooked.

Across the top of the card in large letters is the line, "Effective May 1, 1947, under which is an illustration 2½" deep; then *New Address* printed legibly in three lines, followed by *Old Address* printed in legible type, and signed by the subscriber's name.

The Soul of Frederick W. Robertson

The life story of that remarkable 19th century preacher, Robertson of Brighton, by James R. Blackwood, Harper Bros., \$2.00; publication date, May 21, 1947, contains these chapters:—

The Call of the Church
The Years of Preparation
The Ministry to the Poor
The Ministry to the Wealthy
The Valley of Indecision
The Town of Vanity Fair
The Spokesman for Laborers
The Loneliness of the Pastor
The Groundwork of the Sermon
The Art of Preaching
The Strife Among Religious Groups
The Barbs of the Critics
The Minister With the Poets
The Death of Robertson
The Lasting Appeal of the Preacher

Published on the 100th anniversary of Robertson's going to Brighton, a time of social

arest and postwar confusion; ministers everywhere will recognize the relevance today. As ministers we shall want this volume, portraying a man spoken of by a fellow-pastor as "the most faultless clergyman I have ever known." Today, we speak of Frederick W. Robertson as one of the greatest preachers of all time, not the greatest.

Schulmerich Carillon Bells

For centuries, the melodic sounds of bells and the majestic tones of the organ have been intimately associated with the Church. Now, for the first time, the two instruments have been combined for even greater beauty.

In order to demonstrate this innovation to church-goers throughout the land, Dr. Alexander McCurdy, head of the organ department of the Curtis Institute of Music, Philadelphia, and one of the great organists, is making a transcontinental recital tour, featuring the use of organ music and Schulmerich Carillonic bells. Under the auspices of the American Guild of Organists, Dr. McCurdy will appear in churches of all Protestant denominations.

Dates To Remember

World Wide Communion Sunday is to be observed for the eighth consecutive year around the world on October 5, 1947. Year by year the observance of this significant day has been increasing. It is a time of conscious world fellowship of the Church about the Holy Communion Table of our Lord and Saviour Jesus Christ. The department of evangelism of the Federal Council of Churches announces that the literature used by the churches in the U. S. will be ready June 1, 1947. Address requests to 297 Fourth Avenue, New York 10, N. Y.

* * *

Church Attendance Crusade, beginning with *World Wide Communion*, Sunday, October 5, many churches of the nation will carry on a vigorous seven weeks' Attendance Crusade.

* * *

Reformation Sunday, November 2, 1947, is announced by the Executive Committee of the Federal Council of Churches; this will avoid conflicting with the new date for *World Order Sunday*, set for October 26, 1947. For the next three years Reformation Sunday has been designated as October 31, 1948; October 30, 1949; October 29, 1950. Plans are underway for suggestive material for use in 1947.

June, 1947

Christian Year Calendar, published by the Commission on Worship of the Federal Council of Churches, begins with Advent Sunday, 1947, and continues up to Advent Sunday, 1953, thus including the important seasons and days of the coming six years. Events of 1947, up to Advent Sunday, are included in previous issues of the Calendar.

The Calendar is arranged according to the seven seasons of the Christian Year:—

Advent, Season of Expectancy.

Christmastide, Season of Nativity.

Epiphany, Season of the Evangel.

Lent, Season of Renewal.

Easter tide, Season of the Resurrection.

Whitsuntide, Season of the Holy Spirit and Birth of Expansion of the Christian Church.

Kingdom tide, Season of the Kingdom of God on Earth.

The Calendar differs somewhat from the traditional calendar in use among the liturgical churches, but includes the main events of the traditional calendar, adding the celebrations gradually incorporated into the life of the Church in recent years.

The most distinctive feature of the new Calendar is the institution of "Kingdom tide," the period from the Festival of *Christ the King*, the last Sunday in August to Advent Sunday. Traditionally, Whitsuntide extended from Whitsunday to Advent Sunday. The Calendar was officially approved by the Federal Council in 1937, and is widely accepted.

Copies of the *Christian Year Calendar* may be ordered from the Commission on Worship, Federal Council, 297 Fourth Avenue, New York 10, N. Y., at 10¢ each; special rates on quantity orders.

Spring in the City

Where do they come from? Out of their holes?

Children on roller skates, children on scooters,

Riding on bicycles, sliding down poles,
Angel-faced darlings and little freebooters.

All through the winter this street was so quiet,
Dusk came so early, and nights were so dark,
We had forgotten the boisterous riot

Children can make when they're out for a lark.

Brighter than blossoms and gayer than flowers,
Eager to scatter the laughter they bring!
Cities grow young when the days have more hours—

Spring wakes the children, and children make spring.

—Eleanor Graham.



THE PULPIT



THE SUBSTANCE OF FAITH

S. EDWARD YOUNG

Hebrews. 11: 1-20.

WE commonly think of the 11th Chapter of Hebrews as a list of men and women who had faith. By faith Abel did such and so, and by faith Noah, Abraham, Isaac and Sara performed mighty works. You see, our attention is focused on people, the heroes of ancient Israel. But re-reading the 11th Chapter the other day, it occurred to me that even more than a list of people who had faith, it was a list of various aspects of the faith that people had. It wasn't a list of the heroes; it was a description of the many facets of a great faith.

Let's move around that thought without attempting to make an exhaustive study of the whole 11th Chapter.

After giving a general definition of faith,—“Faith is the substance of things hoped for, the evidence of things not seen,”—the Chapter begins by saying in effect, that personal sacrifice is one aspect of faith. You cannot have a great faith unless you are making great sacrifices for God and His Kingdom. This is the way that truth is put. “By faith Abel offered unto God a more excellent sacrifice than Cain.” The sacrifice referred to was a sacrifice of animals and crops unto God. In the New Testament that kind of sacrifice was supplanted by self-sacrifice; not sacrifice of the best of the lambs, but of the best of men,—Christ, a Christ who said, “If any man will come after Me, let him take up his cross daily and follow Me.”

The only reasonable place to begin talking about faith is with the matter of self-sacrifice. If we cannot truly understand great piano playing unless we, ourselves, have tried to play the piano, much less can we understand the God, who sent His Son to die upon Calvary's Cross for all mankind, unless we, in our low-

ly way, have made sacrifices too. It is the selfish man's unlikeness to God that throws an obscuring screen between him and God, making faith in God difficult. A man says, “I'm having trouble with my faith.” How often we treat that as an intellectual problem, and trot out all the arguments for the existence of God when what we ought to say to Him is this, “Go out and genuinely give yourself to a worthwhile cause, such as world peace, or the relief of the hungry or the strengthening of some Church, and you will have less difficulty with faith in the God who gave Christ, because you will be a man who has given himself.

The story is told of some American sight-seers at Oberammergau some years ago, when Anton Lang was the Christus. It was a few hours before the play and the Cross that Anton Lang would carry, re-enacting that first Good Friday, was leaning against the wall. A woman said to her husband “You pick up the cross and let me snap a picture of you carrying it.” Her husband dutifully tried but the cross was too heavy for him to lift. Then he turned to Anton Lang and said, “Why do you carry such a heavy cross?” This was the reply, “I could not enter into the role of Christ unless I felt the weight of the cross upon me.” It was a profound answer. How can any man understand God well enough to believe in Him unless in behalf of a great cause he feels the weight of the Cross upon him? Indeed sacrifice is one aspect of any significant faith. “By faith Abel offered unto God a more excellent sacrifice.”

Then the 11th Chapter goes on to point out that faith is belief in the sovereignty of God. God is ruler yet. This is the way it is put, “Noah, being warned of God of things not seen as yet (still) prepared.” That is to say, he trusted God. If God said a flood was on the way then a flood was on the way, even though, at the moment, the sun was shining.

*First Presbyterian Church
East Aurora, N. Y.*

We are told, in the same connection, that "By faith Abraham when he was tried, offered up Isaac,—his only begotten son." That is confidence in God.

It is so evident that confidence in God is what faith means, instead of elaborating upon it, let us argue for more of it. We do not talk enough about the Providences of God, His love and care for all His creatures. As a consequence we become fretful, worried and beset with inner pain. It is said that a five-year old came home from school one day and complained to her mother, "I have a pain right here in my tummy." "Don't worry," replied her mother, "when you have something in it you will feel better." And the little girl did. That very afternoon the minister came to call. In the course of the conversation the mother asked him how he was feeling these days. He complained of a pain in the head. At which the little girl joined in with the disconcerting remark, "That's because it is empty. When you have something in it, you will feel better." In a deeper sense she was right. We can have empty hearts and minds in more ways than one. We have empty hearts and minds when we walk through this materialistic world without any soul-filling confidence in God above. And our emptiness causes all kinds of pain. Well, faith is trust in God. "By faith Noah, being warned of God of things not seen as yet (still) prepared." "By faith Abraham,—offered up Isaac—." E. Stanley Jones titles one of his meditations, "God is my Adventure." That's the kind of faith Noah and Abraham typified.

Then we are told that faith is obedience. "By faith Abraham, when he was called (to go) out into a (strange) place, obeyed. And he went out not knowing whither he went." There is a lot of difference between knowing and doing. The first business of the church may be to preach the Gospel but right close by, in importance, is getting men and women to live up to, at least as much of the faith as they already know. For what our contemporary world so often needs is not more light but obedience to the light it already has. There was a children's hymn we used to sing, the chorus of which went something like this, "I will trust and obey," and then, "I will love and obey." It had a good emphasis. Trust and love without obedience are of little worth. Faith requires obedience and only the Christian obedient to God's will can possess a great faith. "By faith Abraham, when he was called—obeyed."

This great 11th Chapter then marches on to point out that faith is sojourning in this

world not settling down in it. "By faith (Abraham) sojourned—as in a foreign country—residing in tents." Canaan at the time was no place for Abraham to settle down. The people there, worshipped strange gods. So Abraham didn't settle down: he sojourned in tents. There is a sense in which our faith must forever keep us from settling down in this world, conforming to it. This world with its machines, its houses and its streets, can lay hold upon a man until he forgets that in every man's life, in addition to the around and within, is the above: God and His Divine purpose for us and for the world. The last pagan Emperor of Rome is reported to have said, as he died in battle at the Tigris, "Thou has conquered, O Galilean." But it was the world that then proceeded to conquer the Church rather than the Church the world. The Church settled down so comfortably with the world that was, that for a time it ceased to preach the world as it ought to be. It moved out of its tents to live in palaces.

All of which is a way of saying that rebellion against things as they are is another aspect of faith. The 11th Chapter emphasizes that. "By faith," it writes, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy pleasure." By faith he rebelled against settling down in Pharaoh's court, as pleasant as that court was.

I was interested in Norman Thomas's recent article entitled, "What is Right with America." Saying much that is true about what is right with America, he prefaced it by remarking that he usually talked about what was wrong with America and would, no doubt, return to that theme tomorrow. That was his Christian heritage in him speaking—he was once an active Presbyterian minister. It is always the Christian position: after saying what is right with the world to go on to say what is wrong with it. A man of faith can never be so comfortable with things as they are, that he forgets what ought to be. Like Abraham, he is forever but a sojourner here. Like Moses he is forever a rebel.

Let's spend a moment with Sara. Now that we are talking about women in the ministry, we ought to get women into this procession of heroes, somehow. "By faith," we are told "Sara received strength to conceive—and was delivered of a child." Let that particular kind of creativity stand for all creativity, the creativity of an artist and a poet, the creativity of a peace-builder, a faithful churchman. Creativity is an adventure in faith and so is an

aspect of any significant faith. I so thoroughly believe this that I would say that if we are not shaping our lives and other lives into something better, if we are not adding our bit to shaping a better community, a stronger church, a peaceful world, we are people without a faith that matters. By faith Sara conceived.

Still again this great Chapter goes on to say that faith is belief in the future. "By faith," it tells us, "Isaac blessed Jacob and Esau concerning things to come." Isaac wasn't sure of what the future would bring forth. No man ever is. Tomorrow, as well as the spirit to be born again, is like the wind "That bloweth where it listeth," and no man knows, "whence it cometh and whither it goeth." We can be Pollyanna-ish about it or write about it another Jeremiah's Lamentations, but we cannot foretell it with any accuracy. That is to say, with equal right we can bless the future or bemoan it. What this verse is trying to tell us is that faith is not only faith in God but also faith in the future under God. Not that all is sure to be well in the outer world tomorrow, it isn't, but that faith can make life secure in the inner world of one's spiritual strength. Therefore, while the weary-hearted face the future flat-footed, the man of faith confronts the future standing on tip-toe. By faith Isaac stood on tip-toe blessing Jacob and Esau, "concerning things to come."

For our final thought about what the 11th Chapter of Hebrews has to say concerning the many aspects of faith, we take this verse, "Through faith Moses kept the Passover." That is to say one aspect of faith is religious observance. Now and then we ministers encounter people who believe that faith takes in about everything else except religious observance, the regular observance of Sunday by church and its worship, and such observances of the spiritual life as grace at meals, daily devotions, Bible reading. It is as if all that history taught about the value of such spiritual customs and traditions was of no worth. I am reminded of what the modern painter, René Magritte, was recently reported to have said. "I hate symbols (and) traditions." That statement places him in the modern mood, an emancipated man. Yet I am not sure such emancipation has helped René Magritte any. He is a surrealist whose paintings look like nothing at all. One of his pictures is a fountain—as cool and wet looking as the real thing—but a fountain which spouts forth not water, but crystal mirrors, royal crowns, human hands and cornu-

pias. So—that is what hating tradition has done for him: his paintings look like nothing at all. And that, too, is what neglecting spiritual traditions and customs can do to any man. It can make his life look like nothing at all spouting crystal mirrors, where prayer ought to flow, crowns where humility is called for, cornucopias in place of sacrifice.

What then is involved in faith? These are some of the things involved in any significant faith, sacrifice, trust in God's sovereignty, obedience, discontent with things as they are, creativity, belief in the future, the habit of religious observance. We can, by these things, measure our faith today. Perhaps, without referring to this great 11th Chapter we will not long remember all these facets of faith, but one thing we may take home with us from this hour of worship. Faith is no piddling matter easy to possess and hard to lose. Rather if any man should ask what life is all about, the eternal answer would be, it is not about empires or mansions, wheels on tracks or wings in the air; it is about faith. How goes it, this morning, with your faith?

Let us pray.

Eternal Father, who hast made the visible world by Thy power and the soul of man in Thy likeness, grant that we may live wisely, bravely and happily among things seen—but always be seeking a better country and a heavenly home, through the grace and guidance of Jesus Christ in Whose name we pray. Amen.

Building Programs

Three suggestions, offered by O. A. Geiseman the American Lutheran.

1. Be sure to observe the democratic spirit of the Church in the promotion of your building program. It has often been said that when a new Church is completed, the pastor's work is also completed, in that parish. We are persuaded that this does not need to be so, IF the pastor proceeds wisely, and by a gradual process of education causes the acceptance of his ideas and ideals by the total membership.

2. Be sure that the financial aspects of the program are sound. No one can foretell when we may again be plunged into a national depression. There was too much "loose financing" prior to the depression in the 1930s.

3. Plan for an ideal structure with the finest of equipment, but it is not necessary to execute every detail of the plan at once. Put up the essentials and add the refinements as you are able. This has the additional and very acceptable advantage of giving the congregation something to work for, besides paying debts, in the years to come.

DEALING WITH HANDICAPS

HERBERT W. HAHN

My grace is sufficient for thee: for my strength is made perfect in weakness."—
II Cor. 12:9.

FEW people, if any, even among the world's greatest heroes, are without handicaps of one form or another. It may be a physical deformity, an impediment of speech, a constitutional weakness, a discouraging background, an unideal environment, a social or economic limitation.

Toscanini, the world-famous orchestra conductor, was near-sighted, Mozart was so poor that he struggled in poverty all his life, and was finally buried in a pauper's grave. Beethoven, who composed some of our greatest symphonies, was deaf. Milton, who wrote the immortal *Paradise Lost*, was blind. Pasteur, who did so much to establish the modern science of Medicine, had a paralytic stroke at the age of forty-six, which handicapped him for the rest of his life. Henry M. Stanley, renowned through all the earth and buried from Westminster Abbey, was born an illegitimate child and brought up in an almshouse. Theodore Roosevelt, one of our really great presidents, was a frail, semi-invalid in the days of his childhood and youth.

Countless, in spite of limiting handicaps, have distinguished themselves and made a success in life. They were not without their human weaknesses and frailties. What enabled them to reach triumph in the face of difficulties? The secret is found in the attitude they took toward their situation, and their determination to make the best of it. Psychologists tell us that there are two ways in which people react to their limitations. Some give up in despair, and go down in defeat. Others courageously face their difficulties and seek to overcome their handicaps.

The world little notes those who let some human weakness overcome their spirit; but it honors those who show themselves courageous and triumph in spite of their handicaps.

Paul, who at first regarded his miserable "thorn in the flesh" as an undesirable affliction, later considered it a blessing in disguise. Had it not been for that messenger of Satan, which so persistently buffeted him, he might never have discovered the secret of God's abounding grace, which enabled him to sing even in the darkness of the midnight hour, when his back

was bleeding and his feet were fastened in the stocks.

The day of God's grace is not past. It is still sufficient for those who trust in Him. Gloria Belden, who as a little girl was unable to romp and play as other children because her feet were so bent and twisted, could not understand why her lot should be such an unfortunate one. One night she had a dream that her feet were healed. Fortunately, she learned of an orthopedic surgeon, who, after hearing her story, promised to help make her dream come true. It took an entire year, but when she came out of the hospital she could walk, and at the early age of ten she determined to become a doctor or a nurse. During her high school years she became active in a Sunday School where she organized a club called the Hospital Scouts, and together with ten other girls searched the whole city for handicapped children. She also enlisted the cooperation of other Sunday Schools in securing medical aid for them. Later she went to college and prepared for a life of service in the medical profession. Already she has inspired the youth of various churches with the ideals of the Good Samaritan and of the Great Physician.

Our most natural reaction toward a handicap would be that of self-pity. The question, "Why should I have such a miserable thorn in the flesh that limits my usefulness and thwarts my highest ambition?" would in all likelihood arise. But it would never get us anywhere. It is only when we take a positive attitude, and begin doing something constructive, though hampered, that we improve matters.

John Bunyan's greatest desire was to preach the gospel. Imagine then, his disappointment when he landed in Bedford jail, and found himself deprived of his freedom, as well as his opportunity to preach. How natural that he should rebel! Yet he decided that this would be an opportune time for writing. As a result, we have his immortal *Pilgrim's Progress*, and through it he has touched vastly more people than he could ever have reached through his preaching.

The same was true of Paul, the apostle to the Gentiles. When deprived of his freedom to go about as a missionary, he improved his time by writing letters, many of which have been preserved in New Testament Scripture. Even while chained to a Roman guard, he won

friends in Caesar's household. Having learned that it was hard to "kick against the pricks," he did not waste his time and energy bemoaning his fate. He accepted his limitations and made the most of the situation.

When one comes to the end of his own resources, what do atheism and doubt have to offer? Nothing. During the early days of the depression, Clarence Darrow, at the age of seventy-six, is reported to have said, "If I were a young man with life ahead of me, I think I'd chuck it all, the way things are now. The odds are too great against you, and anyway the world is all wrong nowadays. I certainly have no encouragement for the young bloods that are just out looking for jobs. The sooner they jump out of the window the sooner they'll find peace. That is atheism at its best. Mr. Darrow was a public-spirited man, who had distinguished himself in his profession, but when hard times overtook the younger generation, he had no encouragement for them.

Life, indeed, is a struggle, but with the aid of faith and courage many have not only survived, but have come out of the struggle with colors flying.

In a little log cabin in the backwoods of Ohio, there lived a poor widow whose economic conditions were so straitened that she often wondered how she could keep the wolf away from the door. In spite of circumstances her little son grew up. When only a lad he began chopping wood, tilling the soil, and helping his mother in various ways. During his spare hours he read books which he borrowed, being unable to buy any. At the age of sixteen, he drove mules on a canal tow-path. Soon he applied for the privilege of sweeping floors and ringing the bell of an academy to help pay his expenses while studying there. The next term he planed boards for a carpenter evenings and on Saturday. Later he taught school, and saved \$48.00 toward his college fund. In order to economize, he boarded himself on a small weekly allowance. From there he went to Williams College, where he graduated with honors. At the age of twenty-six he was elected to the State Senate, and at thirty-three he went to Congress. Just twenty years after applying for the privilege of ringing the bell at Hiram College, James A. Garfield became President of the United States.

Abraham Lincoln, the great emancipator, too, was born in a little log cabin and knew what it meant to grow up in want and poverty. Benjamin Franklin started out with but little more than a pair of socks in his pocket

and a loaf of bread under his arm. Yet he found work, became a successful printer, and through constant effort and genius did much to mold the early life of our nation.

Another all too common handicap is that of an "inferiority complex," a loss of confidence in ourselves, fear of people whom we regard as our superiors, fear of ourselves, fear of our task. In order to overcome such sense of fear and distrust, it is important that we recover a sense of confidence and assurance. To do this it is advisable to judge ourselves by the abilities which God has given us, not by those which He has given to another. If we have only one or two talents, we are not expected to accomplish as much as the man who has four or five. We are, nevertheless, to develop our talent, insignificant though it may appear, and regard it as a sacred trust. If instead of being jealous of those who outclass us, or boasting of what we might do if only we had a decent chance, we begin to do something ourselves, the very joy of achievement will help us to restore confidence. If adversities come in spite of our very best efforts, we are not to be discouraged but must try again.

The story is told of a young woman who cherished the hope of doing great things in life. After their marriage she and her husband enjoyed one year of joy and happiness. The time came when her husband lost his work. They moved to a farm. Reverses set in and they lost their home. Undaunted and courageous, they started all over again, this time in the chicken business. They were nicely launched in their new enterprise when a tornado swept through the community. After the storm had ceased, the mother, standing outside, with her children, seeing all in ruin, was heard to say, "Thank God, we are still alive and have the opportunity of trying again."

Do not despise your handicaps. Others have made good in spite of them, and so can you. Whatever may be your lot, if you have faith and trust in God, you will find His grace sufficient for your need.

Some years ago, we are told, a ten-year-old girl was placed in an orphanage. Her name, by strange coincidence, was Mercy Goodfaith. After a time, a childless couple came seeking a girl for adoption. No sooner had the young woman seen little Mercy than she exclaimed, "That's the child I'm looking for." She wanted one whom no one else would take. Time went on and thirty-five years passed. An orphanage inspector tells of his visit to an immaculately clean home where twenty children were made comfortable and happy. "After

upper was over," he remarked, "we all gathered in the parlor to sing. One of the girls played the organ, while the rest clustered about the matron. Two little girls sat on one arm of her chair and two on the other, while another sat on her lap. One of the larger

boys, who was on the floor, took the hem of her dress and stroked it gently all the time we were there. The children adore the matron. She is Mercy Goodfaith—still hunched, still ugly in features, but with the light of happiness and achievement shining in her eyes."



THE CHRISTIAN AND THE CHURCH

FREDERICK W. BURNHAM, LL.D.

Scripture: Ephesians 4: 11-16.

Hymn: "I Love Thy Kingdom, Lord."

Text: Acts 2: 47b. "And the Lord added to the Church daily such as should be saved." (A.V.)

I AM aware that in the revised version, and in many ancient manuscripts the word "church" does not appear in the text; however, the meaning is the same in any case. The group to which new converts were being added, was the Church. The sphere of the Christian man's primary service is within the Church. It seems trite to speak of the Christian man in the Church; but the thought needs re-emphasis. There has been so much fault-finding with the Church, so many voices declaring its deficiencies and its failures that strong men are in danger of concluding that one can be just as good a Christian, and perhaps exercise his best influence, apart from the Church.

The visible Churches are composed of fallible human beings like ourselves. These Churches, as human organizations, are subject to the weaknesses and limitations common to human relationships. But this is true of every other organization in the world. One does not escape the frailties of mankind by leaving the Church. If human beings cannot combine their efforts for good in the Church, what hope is there for a better combination? It would seem that in the Church of which Jesus Christ is the head, which is animated by His Holy Spirit and instructed by His Word, men and women should find their finest opportunities for service; as well as their deepest source of satisfaction.

It needs to be remembered, too, that what makes one a Christian makes him also a member of Christ's Church. According to the text, The Lord Himself does the adding to the Church. The Church is the family of God

and we are born into it through our second birth. There may be men in local Churches who are not Christians; certainly there are those who are as yet very imperfect and immature Christians. But it may be questioned whether one can really be a Christian, in the New Testament meaning of the word, who is outside the Church.

Bishop Quale once said: "There are three really great concerns, and only three: the world, the race and the Church. The world is great, it contains the race; the race is great, it peoples the world; the Church is great, it redeems the race."

Modern means of transportation are making the world a neighborhood, and yet, although we have reduced the time required to traverse its territories, our old earth still retains its "magnificent distances." One may fly from New York to Los Angeles in a few hours; but the intervening land houses one hundred and forty million people. To the north of the United States lies another vast empire extending from the Atlantic to the Pacific Oceans, and bounded on the north by the Arctic Sea. Its vastness was impressed upon my mind as I was travelling from Calgary to Edmonton, B. C. A fellow passenger, a Canadian, remarked that his brother had gone down the Mackenzie River to the Arctic Ocean, a distance as far north of Edmonton as Edmonton is north of the Mexican border. That didn't seem possible. But when I examined a map of North America I found that if it were folded along a line from east to west, passing through Edmonton, the northern boundary of Canada would fall south of the Mexican border. Africa is a mighty continent. If the Cape to Cairo railway were completed its six thousand miles of trackage would be sufficient to stretch across the United States from Seattle to the Atlantic Ocean and on across to London. The Trans-Siberian Railway is nearly as long. Asia's vast reaches are hardly known to most of us. Jesus

said: "The field is the world." It is still a vast field.

How great is the race which peoples the world! As the recent world war drew into its dreadful maelstrom, contingents from almost all the nations and races of the world, we were made to realize how multitudinous is the human family. One of the most lasting impressions of a visit to the older civilizations of the earth is of the multitudes of people which throng their cities and towns and villages. India's population is so dense, and its villages so numerous, that it has been said if Jesus, when upon the earth, could have begun visiting one village after another, a day at each, and could have continued until the present, He would not yet have been able to reach the last village in India. Wars and pestilence and disease work their terrible havoc upon the human race and yet its teeming millions show no permanent loss, but steadily increase.

But the Church is great. From its small beginnings in an insignificant province of the Roman Empire to its present penetration of the world, the growth of Christianity, without the use of fire and sword, is the miracle of history. Nothing less than the redemption of the entire human race was the purpose of Jesus of Nazareth. A great modern thinker has said that the very virility of mind and will which could thus compass and plan for the salvation of the entire human race is itself one of the demonstrations of the divinity of our Lord.

It is sometimes complained that the Church has no job big enough to challenge the allegiance of the strong men of our time. It is asserted that we have become a race of Titans. We reduce mountains, we join the timeless seas, we take wing and outstrip the winds and the fleetest creatures of the air. We send our voices around the globe. We unlock the secrets of the universe, bombard the moon and blot out cities with a flash. We plan a federation of the world while devising new means for its destruction. What has the Church to offer the minds of men daily engaged in these Herculean efforts?

I reply that the Church challenges man with a four-fold undertaking. First, it summons him to become a Christlike man. In the midst of a civilization which appeals to men, perhaps more strongly than ever before, we abandon the ideal and the spiritual and to live for the expedient and the temporal, the Church calls upon men to follow in the footsteps of Jesus Christ. Rich or poor, aggressive and successful, or encumbered and baffled, it calls for men to take the spirit of Jesus and make it real in the life of today. It summons men to

the adventure of faith. The curse of our materialistic age is its eagerness to forget God, and the man who dares to keep true in his heart, the imperishable possession of the Holy Spirit, will find this first call of the Church a challenge to his manly powers.

The Church calls upon a man not only to live a Christly life himself, but also with the help of others, to build a Christian brotherhood in which men may more successfully live than Christly life and carry into further execution the principles of Jesus. This call of the Church to build a brotherhood is not just to form a human organization; but rather to create a living fellowship in which the divine life shall manifest itself and in which the eternal verities shall be kept aglow.

But men in the Church are not to build this fellowship merely for themselves. They are to make it an efficient agency for community betterment. Jesus likened the Church to yeast which leavens the whole lump and to salt which saves all with which it comes into contact. If a Church is not now helping the community, or its neighborhood, it is the business of the men in the Church to make it do so. This is not the preacher's job. His business is to keep his men at it. Pulpit committees sometimes inquire, "Will the preacher draw?" An equally vital question is, "Will the laymen push?" If laymen in the Church are doing their best to make the Church efficient for community betterment and the preacher is in the way, they ought to convert him or get rid of him. The Church as surely makes the preacher as the preacher makes the Church. The relationship is reciprocal, and the objective the same.

Again, the Christian man finds in his Church the agency for the effective expression of his noblest impulses, the avenue for release of his benevolent spirit. By cooperation with other like-minded men and women his life and his means are made to count for more. Just as the small boy with his five loaves and two fishes which, surrendered to the hands of The Master, became food for a multitude. Christian hospitals, orphanages and schools, and missions and works of mercy, with which the world is blest and enriched, are the output of this Christian brotherhood of men in the Church.

Again, the call of the Church is for men to make this spirit of brotherhood universal, to spread it around the world. Jesus said: "The good seed, these are the children of the Kingdom." The blessings of Christian civilization have gone only where men and women who have caught the spirit of Christ have taken it and have stayed to make it indigenous. The

ope of universal and lasting peace rests upon the building of the Kingdom of God.

It only remains to be said that all of this to which the Church summons men, as Jesus called them of old, is a united program. The four-fold challenge is one. Each part is related to the other. The building of a brotherhood helps the individual in living a Christly life, and the extension of that fellowship around the world strengthens it at home. The stronger the ties of fellowship the more effective will be its work for the community. And this is a task not for one Church, nor for one

denomination; but for all working unitedly. It is a task for giants. It solicits recruits and calls into service their finest powers. It lifts one's vision to the highest ideals and gives it world-wide scope. However small it finds a man, it leaves no man small. It takes fishermen and makes them princes and kings unto God. He who calls men and adds them to His Church empowers them to overcome the world and to lead captivity captive. He adds daily those that are being saved.—*Acts 2:47b: "And the Lord added to the Church daily such as should be saved."* A.V. Eph. 4:11-16.



JUDGE NOT

CLARENCE E. MACARTNEY

Text, "Judge not according to the appearance."
John 7:24.

ELI'S race is not extinct. Many of the judgments which we pass upon our fellow men are as wide of the mark as was that of the blundering priest. When Jesus warned men against this very popular sin of judging in judgment upon one another, He cannot have meant that we must keep from forming our estimate of the character of men and women, or that that estimate must always rest upon untrustworthy evidence. "Thy speech," he said at the trial of Jesus, said to Peter, "Thy speech betrayeth thee." Character is self-declaratory, and Jesus Himself said, just after this warning against judging our fellow men, "Do men gather grapes of thorns or figs of thistles? Therefore by their fruits ye shall know them." There are certain fruits that declare a certain tree as their source, and a marriage and deportment in life which proclaim a certain kind of character or person back of those deeds. This world would indeed be in a sorry state, if good men could form no opinion about the deeds that are evil, or dared to condemn these things and the men who commit them. It is plain that what Jesus meant to do was to rebuke the disposition to censoriousness, the tendency to be on the hunt for the faults and flaws of our fellow men, and judging them in the spirit of hatred and dissatisfaction, instead of sorrow and pain. Jesus would have us judge men the way He judged Jerusalem, when He proclaimed her doom yet kept over the city.

Harrisburg, Pa.

The first reason why we should be slow and careful in the judgments we pass upon our fellow man is our too frequent ignorance of the facts. A fragment of anything is apt to be deceptive, and all that we mortals show to one another is but a fragment of our true selves. How little we know! "Judge not by appearances," said Jesus; but that is often all the data that we have to go on. Eli looked on the outward appearance, and judging by outward appearance, a drunken woman had come into the church and deserved to be put out and rebuked. What he did not know was the bitterness of her soul, the taunts which the polygamous household had heaped upon her, her unseen strivings in prayer, the holy, mysterious, woman's hope that beat within her breast. His motive in judging, his zeal for the purity of the house of God, no fault could be found with that; but his knowledge was imperfect.

If all things could be made clear, you and I might be surprised to see how often we have not only judged harshly, but misjudged altogether, and taken for an evidence of moral offense that which, in reality, was a subject for praise. In one of his poems on the "Naming of Places," William Wordsworth relates this incident. On a summer day he with his sister and Coleridge were sauntering along the banks of Grasmere lake, when on a bit of jutting land, they saw the tall and upright figure of a man attired in peasant garb, who stood alone, angling beside the margin of the lake. They exclaimed to one another about the man's recklessness and improvidence, wasting his time in idle sport, when the voices

of the busy reapers were heard in the neighboring fields. Hearing them speak, the fisherman turned, and they saw that he was an old man wasted with age and sickness, too weak to labor in the fields, and doing the best he could to earn a pittance from the dead, unfeeling lake. Observing this, the poets reproached themselves for their hasty, ignorant judgment:

"Nor did we fail to see within ourselves

What need there is to be reserved in speech,
And temper all our thoughts with charity."

Unwilling to forget the lesson of that day, they named that point of the shore, "Point Rash Judgment." It is a point against whose sharp rocks we mortals drive many a bark of happiness and innocence.

In his "Stickit Minister," Crockett gives a pathetic instance of the cruelty of false judgment. The people thought that the older brother was a blockhead and that that was the reason he had left the University and given up the ministry. Hence they dubbed him the "Stickit minister." But if they had known the facts, how different would have been their estimate of him, for then they would have learned how he had left the University and given up the scholar's dreams, and renounced the high and holy calling, because, discovering that he was in poor health, and that the death of the father had not left sufficient funds for the education of both sons, he, although the elder, had magnanimously made way for the younger, and that the hard, uncongenial toil in the fields was not the labor of one who had failed, but the splendid heroism of a magnanimous soul.

But even where there can be no doubt as to the wrongness of the conduct of our fellow man and no possibility as to a mistake, such as Eli made, still we are enjoined to judge with caution and with charity, because, although we see what is done, we are ignorant of the circumstances of trial and temptation. "The heart knoweth its own bitterness." That man whose evil is evident to the world, before you sting him with your sentence of condemnation, pause to consider the struggles, the bitter conflict with passion and inclination, the unknown provocation, the peculiar physical and occupational environment, the pathetic prayers on bended knee, the tears of shame and penitence, the inexorable self-judgment, which are the past history of that sin and that sinner.

"Then gently scan your brother man,
Still gentler sister woman;

Though they may gang a kennin' wrang,
To step aside is human."

Regardless altogether of the things which may obscure our judgment, and the particular degree of guilt, to judge one another harshly is a sin because it is a breach of the Christian spirit. We may be sure as to the nature of the offense; and the complete history of the offense, and what led up to it, may only serve to enhance our disapprobation of the misdeed but ever the Christian law of forgiveness reminds us that judgment doth not belong unto us but to God. In the first place, if to err is human, to forgive is divine—not that man's forgiveness is in any sense parallel to the forgiveness of God; but that mercy, which cometh down like the gentle rain from heaven, lends a peculiar glory to man. Through all the letters of the New Testament there runs the refrain of love and forbearance and tenderheartedness; as if the proclamation of the love and pity of God in Christ had awakened an antiphonal chord in the heart of man. How lovely it is to hear these Christian disciples, living in "that hard pagan world", calling upon one another to be gentle and tenderhearted, forgiving one another, "even as God for Christ's sake hath forgiven you"! Each of the three great apostles put that ornament of love in the highest place. Peter said that love covereth the multitude of sins, and Paul said, "Now remaineth these three, faith, hope, love, but the greatest of these is love"; and John defined God in the terms of love, "God is love." It is therefore the triumph of the spirit of Christ in man's heart when he has the love that thinketh no evil, that will always put the best interpretation upon the deeds of his brother man, and even when there can be but one interpretation, and that a very sad one, still seeks to cover, rather than display or call attention to, his misdeeds. "But Joseph being a just man, and not willing to make a public example of her, was minded to put her away privily." This antedates the birth of Christ, but it makes Joseph stand out as one of the most Christian men of the New Testament. He had the love that covers sin.

"Teach me to feel another's woe,

To hide the fault I see;

The mercy I do others show,

That mercy show to me."

But if neither our proneness to make mistakes, nor our incomplete knowledge of the pathology of the sin we condemn, nor the beauty of mercy, which is the glory of the Christian spirit, will suffice to keep us from harsh and hasty judgment, then, at least, the consideration of our own selves should warn us. "Judge not," said Jesus, "that ye be not judged." "Consider thyself," said Paul, "lest

also be tempted." "Who art thou, O man, that judgest?" Answer that question now we silently wait before God. Who art thou? And what hast thou that thou hast received? If you answer truly you must now with yourself: I too am human; I think nothing human alien to myself. I share in this common sinful nature which another has blossomed into these acts which are abhor. I may have been kept back from committing the transgressions that this person whom I so harshly judge, has committed; but what all I know, it may be not because of any greater strength or any higher degree of virtue, solely because I have been differently reared and differently trained. If I have been shielded from certain faults and errors, let me humbly thank God, but let me not boast, nor let me scorn the unfortunate victim, for all the immunity I have had I owe not to myself but to God." What hast thou that thou hast received? Let me remember too that sin has hidden and mysterious avenues through which it works; that one of Satan's subtlest devices is to conceal the disease with the delusion of health, and that in the sight even of my fellow man I may be far different from what I boast myself to be. "Who can understand his errors? Cleanse Thou me from all my secret faults."

"O wad some Power the giftie gie us,
To see ourselves as others see us!
It wad frae money a blunder free us,
An' foolish notion."

"Let us not therefore judge one another any more," said St. Paul. His "therefore" implies reason. The reason back of this "therefore" is in the preceding sentence: "So then everyone of us shall give an account of himself to God." If any man infers from what I have said, from what Christ and His disciples have said, for I have tried only to repeat their sayings, that this Christian teaching of the duty of mutual forgiveness and refraining from judging, means that, after all it doesn't make any difference whether a man lives a sinful life or not, that we are to disregard sin because it doesn't count with God, he makes a terrible mistake. There is only one thing that matches God's pity for the sinner, and that is God's wrath upon sin. The smart and easy theology of the day ignores that fact; but so long as God is God, and sin is sin, there must be continuity between them. He is of purer eyes than to behold iniquity. "Everyone of us shall give an account of himself." Of whom? Of my neighbor? of my enemy? of my employer? of my friends or historical personages? of the whole of mankind? No; everyone shall give an

account of himself. You and I are so fond of giving an account of some one else. But the only judgment that really interests you and me is that judgment which we must make on ourselves before God. To Him all hearts are open, all desires known; from Him no secrets are hid. It is only when we ourselves have received the atonement, and realizing our own sinfulness, have called upon the mercy of God to cover all our sins, that we shall be kept back from the sin and folly of setting up ourselves as judges, and severe, unmerciful judges, upon the conduct of our fellow men.



THE GIFT OF LIFE

RUSSELL ALLEN HUFFMAN

IF OUR lives are to be happy or be really successful, be lived to their fullest, we must sooner or later come to the realization that life is far more than the mere physical expressions of it. We must free ourselves from the bondage to things, the slavery to appearance and the habit of evaluating according to externals. We now must come firmly to understand that the physical is really the expression of that spiritual power back of it. Emerson called it the "over-soul" and most of us in one way or another call it God.

Our fathers believed in the reality of the Spiritual. They were convinced that life was real, and life was earnest, and that the grave was not its goal, but they did not fully appreciate the larger implications of their faith.

However, for many of us, this belief has been at least temporarily shaken, because of the new scientific emphasis and because of our mad rush for things and more things. The scientists gaze at the distant stars through the telescope, and at myriad forms of life through the microscope. They find physical laws of cause and effect inexorably at work in the universe. They call this a world of law and order, and so it is. At this point, some were inclined to bow God out of the picture. They found little or no room in their ordered world for the idea or existence of God—partly because the Church has been presenting a too limited and unchristian concept of God!

The Church, for the most part, had been presenting—and what is worse, believing in a God who was more nearly what Moses be-

St. Cloud, Minn.

lieved about God than the revelation of God found in Jesus. The ideas of God as a jealous God of thunder and punishment, or a Grand Old Man of the sky, or a sort of glorified Santa Claus who grants the children's wishes if they pray loud enough, and gives them gifts if they are good enough, is dead. This idea died with the coming of the concept of a world of law and order—but the Church was reluctant to give it up, and like all heirlooms, it only served as a vital memory—not a functioning and creative relationship.

Science repudiated this idea of a God who was separate from His world and only occasionally interfered or intervened—a God who might occasionally and under certain circumstances remove a star and pour His blessing through the hole! Science bowed God out of the picture because the Church was not presenting a sufficiently convincing demonstration of either the idea or reality of God. Perhaps neither science nor religion took the trouble to look at all of the facts and the whole picture!

There is today, however, new material for our faith in the reality and supremacy of the spiritual. Whereas a few years ago science talked about "dead" matter, such as stones, gravel or sand, they today tell us that every object whether it be animal, vegetable or mineral is the organization of energy. Little units of energy held together in different organizations, set up in different patterns. They tell us now that the basic unit of all substance is energy—little whirling universes of energy.

It would seem logical to believe that mind itself is also a fine expression of the energy of the universe. Indeed there have been some beginning tests made to understand the energy generated by the mind of man, which seems to have a kinship with electricity. Is it too much to assume that all energy is the expression of the creative mind of God?

There are certain implications in this new scientific concept of life, for Christians. We know that matter cannot be destroyed. Its form can be changed—wood can become ashes, smoke and gases—but its component parts are still a part of the universe. If what we once called "dead" matter cannot be destroyed, how much more true it must be that the higher and finer expression of life which we call mind or soul cannot be destroyed. This has pertinence for our belief in the sacredness of personality and immortality. It at least leaves scientific room for that faith.

Thus our world comes alive! Life takes on a new meaning. Everything about us is

throbbing with life. Our lives take on new meaning—we are a part of a vital and meaningful process. The energy of the universe is also in us and we in it—we are expressions of it—we are the finest and most sensitive expressions of life and meaning! The concept of God likewise takes on new meaning. God becomes the power of life—the thrust of life—the integrating force of life—Creative Mind. God becomes thus the force that holds life together and the intelligence that makes it meaningful. Even skeptic, agnostic, scientist or atheist must reckon with this concept of God—and it cannot be bowed out of the picture. All of life thus becomes strangely related. The thing that Christianity has intuitively believed about the relation of man to man and man to God is at last confirmed by science—men are brothers and sons of God in a more real sense than we had supposed! All expressions of life testify to the unity of life and the demand for harmonious and cooperative living.

Jesus was the Genius of Life! He was not the world's greatest physical scientist or inventor or navigator or historian or musician. He is the world's greatest discoverer of human values and director of proper human relations. He saw God most clearly and accurately. For Jesus, God was everywhere present and creatively at work. Jesus' great concern was for life—Abundant life. He said, "I am come that they may have life and have it more abundantly." He was interested primarily not in fortune, glory and honor among men, but in the abundance of life in terms of its quality.

Jesus recognized that the greatest power in life (the most sensitive and meaningful expression of energy) was that of love. He said, "By this shall all men know that ye are my disciples, if ye have love one for another." What a statement and at what a time! They were on their way to Jerusalem. Jesus expected that death awaited Him there. The world was in the grip of the great dictatorship of Rome. About them everywhere men were turning to force to gain their ends. The world was at a tension created by force, injustice and greed.

On almost every customary count the Disciples were defeated—in terms of number, only twelve against the world; in terms of politics, Rome ruled the world and the disciples were unknown men; in terms of organized religion, Judaism was highly organized and the disciples had no place of authority in that organization and, in fact, they were beginning to be considered outsiders—or worse, radicals! In the face of these conditions, Jesus said to

from that their distinguishing characteristics would be not force, cleverness, organization—not even great activity—but love. Some of us, even good Churchmen, if we had been there and heard that statement under those conditions would have muttered “foolishness—there is no time to talk of love,” but we would have been wrong. It was just the time to talk of love—the world needed it! Jesus knew that in spite of the conditions which seemed to spell defeat for a handful of disciples—that the disciples had the fine eternal vibrations of Love that were superior to those of force, force and greed. He knew that the fine vibrations of love would finally reorganize the surser vibrations in the world. He knew that love would win—it will win eternally!

Life is a gift—we cannot create it—we respond to it—we allow it to flow through us. Jesus was right that the finest expression of life is to be found in love and goodwill—all have a lot of adjustments to make. Love and good will can be developed. We learn by practice. We learn by doing. Muscle is built by exercise. We can begin right now where we are and move toward where we ought to be. Whoever and wherever we are, we are a part of God's creative world and we can work with Him.

It may be that we will find that our characters need some real repairs. Our Souls are really very much like sensitive radio receiving sets—meant to receive the fine harmonies of life. We are meant to be sensitive to God, good will, love and unselfishness. Our receiving sets have been abused. Too many of us have thought that we could get by with substitutions. No wonder that we do not catch the harmonies of the ages. It isn't any wonder that we get so few messages from God! No great saint was ever a selfish person. No spiritual genius was ever motivated by hate. In plain words, if we want life, we must be willing to get the downright orneriness and meanness out of our lives. Unselfishness is the main conductor of God's creative spirit—Good Will.

Do you want life—eternal life? Begin now condition your soul with the expressions of God will, love and unselfishness and you will be surprised at the messages—vibrations—from the Creative Mind which you will receive. The life of Jesus represents the personalizing of this way of life. “In Him was life, and the light was the light of men.”

How many Christians accept from God the gifts which he bestows so lavishly with never a word of thanks.

JUNIOR PULPIT

Please Pass the Bread

One of the things which marks little folks who have received proper training at home, is their table manners. What would you say about a little boy, eating his dinner, who would say, “Gimme th' bread,” or, “I want some more bread.” You'd know he wasn't a very well-mannered lad, wouldn't you? For it isn't very gentlemanly to make one's wants known in that manner.

So, what is the proper way to ask for a piece of bread? Of course, you all know that. You'd say, “Please pass the bread.” And when the bread was passed, you'd say, “Thank you.”

I wonder how often we stop to consider how much we should say “Thank you”, when we don't, and to how many, many people there are, who never hear us, but who should be thanked too, for helping to pass the bread.

Suppose we go back with a loaf of bread, just as an example of how many people there are, who help us every day, people we don't ever think of and yet people to whom we should also say, “thank you.”

Well, there is the delivery boy from the grocery store. He brings the bread to your home. He should be thanked. There is the grocer who has it, fresh every day, on his shelves, where your mother can buy it. There is the man who delivers it to the grocery store from the bakery. Then the ones who make it at the bakery. Before the baker can make bread he has to get the flour and the baking powder and the pans. He has to have big ovens which were made by some one, after they had secured the iron from others who had gotten it from the iron works, which had gotten it from the miners who dig it out of the ground. So there are countless people who make it possible for the baker to make the bread for you, and all these deserve our thanks.

But getting back to the bread. Where does the flour come from? Why from the flour mills where thousands are employed to make clean wholesome flour out of the little kernels of wheat. Along with them are other thousands of people who make and sell to the miller, every item that he has to have to build his flour mill. They help us to have our daily bread, too.

And then, where does the wheat come from? Why it comes from a big farm—some place, where the farmer has cultivated his farm fields, planted his seed and then late in the summer

has harvested his crop of wheat to ship to the market, so we can have bread. Surely the farmer and his farm-hands deserve our thanks, too. Even the farmer's wife, who makes the good wholesome meals for the farmer and the hired hands, helps to put bread on our tables. So do the manufacturers of the farm equipment, the plows and harrows, the seeders for planting, the mowers and binders which are used to cut and shock the wheat when it is ripe, and the big threshing machines and all the men who operate them. They help us to have bread on our tables.

And it doesn't stop there. Not by a whole lot. Where did the farmer get his seed to plant. Somebody had to grow that, had to plow and plant and reap, or there could be no seeds to plant and no grains of wheat to ship to the flour mills to be made into flour, so the baker could make bread that the grocer might put it on his shelves, that you and I and everybody else might have bread.

I tell you for everything we have in life, there are countless people who have helped us to have it, and who therefore help us to be alive and happy big folks and little folks. So when we pray, "Give us this day our daily bread", we're really asking God to help thousands of people to help us. And He does, and they do, and the very least we can say is "Thank you".

Little Lamp-Lighters

How many of you little folks know the Lamplighter song? It was very popular a few months ago. And how many of you know what a lamplighter is? Really, I should say "was", for while there are a few here and there throughout the land, they are almost gone.

Back in the boyhood days of some of us, there were no such things as electric lights. People used oil lamps in those days, or gas lamps. And, instead of brilliantly lighted street-lights like we have now, there were only kerosene or gas street-lights and they didn't make very much light.

Every night they had to be lit and every morning they had to be turned out. So there were men who were employed to go around with little ladders they would set against the lamp-post and then climbing up they would light the oil-lamp on top of the post. Where gas was used these men carried little torches on long poles, which they would use to light the street lights with.

In the winter-time when the days were short and it became dark very early, we used to know

it was getting pretty close to supper-time when the lamp-lighters made their rounds and lit the streets lights. Lots of times, especially when it was really dark, you couldn't see the lamplighter as he walked down the street, but every once in a while, you would see a little street-light appear where it had been dark before, so you knew that the lamp-lighter had reached that lamp, as he made his round.

It was pretty to see the lights come on, one at a time and the men who went around every evening to light them certainly deserved a pretty song long ago. But they don't deserve a song any more than many others today, for you can tell just how far folks have gone along their life way and how much work they have done or not done, by the little lights of good deeds, kind words, gentle thoughts they leave behind them. We need a great deal more light, Christian light, in our wicked world so that all may see the right way to go and we all must work as lamplighters, leaving a trail of lights behind us to help others, if we are ever going to have a happy, peaceful world to live in.

The Miaowing Dog

Did you ever hear a dog miaow like a cat? Of course not, for dogs bark and growl. Only cats miaow. But there is a little fairy tale about a dog that miaowed like a cat and I want to tell you about it.

Once upon a time, that's the way Fairy Tales are supposed to begin, once upon a time a farmer had a cat and a dog. The dog was a big Shepherd dog and the farmer was training him to look after his flock of sheep. The cat was just an ordinary cat, but he spent much of his time around the barn and the farmer was glad for the cat would keep the rats and mice from doing damage out there.

At night, when the evening chores were all over, the farmer would have his supper and then sit down in a comfortable chair to rest or maybe read a little. The dog would be kept outside the house to act as a night watchman against prowlers, but the cat was allowed to stay inside.

Every time the dog would look in the window he would see the cat curled up on the farmer's lap and the farmer would be stroking its soft gray fur.

The dog couldn't understand why he, who worked faithfully for his master, was not given the same privileges given the cat and why the master did not let him come inside. So the dog sat down and thought it all over. He knew both he and the cat had their jobs to do and did them. For that reason they should receive

**NO MONEY WORRIES
NOW WITH THIS
MINISTERS
HEALTH
POLICY!**



THIS man actually “bought” peace of mind a few years ago when he secured a Ministers Life and Casualty Health and Accident policy. He is one of the thousands of the country’s far-sighted religious workers who insured themselves against serious illness or accident. No wonder he can look happy; his hospital and other bills are provided for and he is on the road to recovery.

YOU can be covered for **ALL** accidents — **ALL** totally disabling illnesses and hospitalization at extremely low rates if you are a full-time minister or religious worker.
For example:

If totally disabled by accident, you receive \$25 per week up to 60 weeks; loss of eyes or limbs—\$5,000; death by accident, your beneficiary receives up to \$5,000; sickness at home, \$20 a week up to 60 weeks. There are many other benefits in this “Special” policy for which you pay only \$20 a year. Other policies and special riders at other prices.

Mail Coupon — No Obligation

THE MINISTERS LIFE AND CASUALTY UNION
100-A West Franklin Avenue
Minneapolis 4, Minnesota

Without obligation tell me how your “Special” health and accident policy will ease the burden of disability for me.

Name.....

Address.....City.....State.....

Birthdate.....Denom.....
Month Day Year

the same consideration. Then he remembered that the cat never barked, only miaowed and hissed. Otherwise there wasn't so much difference, the dog thought.

So he decided he would miaow and hiss too, just like the cat and see if his master wouldn't do for him as he did for the cat. The next morning when the farmer went out toward the barn, the dog lost no time in trying out his plan, so he went racing down the path to meet the farmer, miaowing and hissing for all he was worth.

The farmer couldn't understand what had happened to his Shepherd dog. All he was

sure of was that the dog had suddenly gone crazy and so he shut him up in the corn-crib until he could get the authorities to come and take him away.

So the poor dog, jealous of the attention the farmer paid the cat, ended up much worse than he started out. He tried to be something he was not. It didn't work for him and it doesn't work for people either, never.

Happiness, peace of mind, and achievement come when, instead of trying to be like someone else or trying to be something we are not, we just go ahead being our own best selves, all the time.



ILLUSTRATIONS

Remedy For Man's Ills

Matt. 5: 23-24. "First be reconciled to thy brother, and then come and offer thy gift."

Then there is the test of the reality of our religion. If an eminent scientist in the medical sphere announced that he had found, and proved, a sure and certain cure for cancer, which he guaranteed, after long trial to be effective, he would be an inexplicable creature who, knowing himself a victim of that scourge took no action and never gave the cure a chance.

Yet, though he knows he is cherishing ill will and animosity against some fellow mortal, or that he just cannot forgive some wrong or injury that sticks in his throat; and although well aware that Christ declares such a condition to be fatal, and that for such an one forgiveness, Christ or no Christ, cross or no cross, is impossible—"If you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses"—many an one, hearing a spiritual expert stake his reputation on a cure for his very disease, will not bother to do anything about it, but will let things drift! Such a man's blood is upon his own head. Then began the disciples to say, "Lord, Is it I?" And to some of us He answers, "Thou hast said."—*Arthur John Gossip, from "In the Secret Place of the Most High," Scribner's.*

One World

I Thess. 4: 7-9. "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another."

George Vlachos-Wei is eight years old, the son of a Chinese mother and a Greek father, brought up in the atmosphere of wartime Shanghai. He has two sisters, Madeleine and Sophie, who were taught to play the piano by refugees who were seeking a livelihood in Shanghai. After each lesson, little George, beginning at the age of four, played what the girls were taught, until his genius attracted attention. Today, at eight, he gives concerts, playing Beethoven, Bach, and Mozart.

I shall never forget the experience of listening to little George play for me at the China House here in New York. Somewhat prejudiced against infant prodigies, I had anticipated another one of those things. Instead, a masterful young man of eight played as to the piano born.

How this child of a Shanghai mixed marriage absorbed the musical culture of the West, how he brought to it the delicacy of the East, how, hardly tutored, he filled his little soul with grand music that he can transfer to the keys of the piano with the art of a master, is beyond my understanding.

Too few children of mixed marriages between Oriental and Occidental parents exist to make it possible to form a fair judgment of the nature of this form of human merging, although the process has been going on for centuries, unnoted by scientists and statisticians. Invasions invariably altered the racial composition of native peoples. Who knows where East begins and West ends? Who knows his grandfather of ten centuries ago?

And so here is this little boy, George Vlachos-Wei, a Greco-Chinese, uniting in himself two ancient cultures of man, an authentic

sical genius, intellectually, in some respects, old for his years, to me not only a wonderful musician, but a fascinating human being. We speak of "ONE WORLD," but we really mean governments and politics and instruments of force. Is there not really a One world of the human race, of the children of God, who are more varied than different? When I look at little George, I cannot help thinking how once a racial prejudice is ignored happiness can be found among all the variations of the human family. Truly, in my father's house are many mansions.—George E. Kolsky.

Labor-Management Cooperation

Prov. 3: 13. "Happy is the man that findeth wisdom, and the man that getteth understanding."

Prov. 4: 7-10. "Wisdom is the principal thing . . ."

I Thess. 5:15. "See that none render evil for evil."

A news item from Milwaukee, Wisc., headed "CIO Union Boosts Sales to Save Jobs" (A.P. May 8, 1947) is refreshing to the layman-reader, who has grown weary of lack of understanding on the part of both factions at cooperation, rather than name-calling and kicking, brings rewards to both. Here is the story:—

"The overalled boys in the back room at the Unit Drop Forge plant were claiming credit today for the rapid upsurge of the concern's dollar volume of sales—and the management agreed they were right!

"Less than 8 months ago, members of Local 407, UAW-CIO, proposed to company executives that they be allowed to go on the road for the concern, which manufactures drop forgings for heavy industry. They feared that, with the war over, work might fall off.

"Now union members who hear from friends in other industries that forgings are needed tip off Clarence Owen, union president. A "salesman" goes out, his regular average plant pay continuing during his absence. If he closes a deal, the union gets 5 per cent commission, which goes into the treasury. (The plant is kept busy, resulting in regular pay for workers, and revenue for the organization and its investors.)

Come Unto Him

I Thess. 5: 4-5. "Ye are the children of light."

I gaze on beauty, and may be myself derided. I admire the light, and may yet dwell in darkness; but if the light of the countenance of God rests upon me, I shall become like unto Him; the lineaments of His visage shall be on me, and the great outlines of His attributes will be mine. Oh, wondrous glass,

June, 1947

THE SIXTH PRESBYTERIAN CHURCH Washington, D. C.



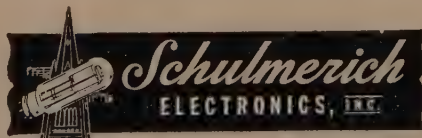
CARILLONIC BELLS

*Like a Prayer
in Music*

In hundreds of churches, CARILLONIC BELLS has proved that its beautiful music contributes outstandingly to increased church attendance, to a deeper awareness of the church's presence and message.

As the Rev. Mr. Garner of Washington's Sixth Presbyterian Church, writes: "Through 'Carillonic Bells,' we have been able to inspire and refresh Christian faith for the thousands of people who hear its music."

This modern electronic carillon has a glowing richness of tone, a matchless accuracy and clarity, that make it the choice of those who select a carillon by the proper gauge—its audible beauty. It can be played as a solo instrument or in combination with the organ. It can be installed in your church tower *without additional construction*, its cost is surprisingly moderate. We shall be glad to send you further details, if you will write us at Dept. E-20.



"CARILLONIC BELLS" • TOWER MUSIC SYSTEMS • ACOUSTIC
CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS

SELLERSVILLE, PA.

which thus renders the beholder lovely. Oh, admirable mirror, which reflects not self with its imperfections, but gives a perfect image to those that are uncomely.

If thou dost continually draw thine impulse, thy life, the whole of thy being from the Holy Spirit, then shalt thou see God and Jesus face to face.—*Spurgeon*.

The Home

I Peter 3:8. "Finally, be ye all of one mind, having compassion one of another . . ."

Every home where love abides and friendship is a guest, is surely home, and home, sweet home, for there the heart can rest.—*(Anon.)*

I Listened

John 16: 23-32. "By this we believe that thou camest forth from God."

I listened to the agony of God—

I who am fed, who never yet went hungry
for a day,

I see the dead—

The children starved for lack of bread—

I see, and try to pray.

I listened to the agony of God—

I who am warm,

Who never yet have lacked a sheltering
home,

In dull alarm

The depopulated hut and farm

Aimless and "transient" roam.

I listened to the agony of God—

I who am strong,

With health and love, and laughter in my
soul,

I see a throng

Of stunted children reared on wrong.

I listened to the agony of God—

But know full well

That not until I share their bitter cry,

Earth's pain and hell,

Can God within my spirit dwell

To bring His Kingdom nigh.

—*Georgia Harkness*.

Facing The Sun

John 16:29. "Lo, now speakest thou plainly, and speakest no proverb."

Don't grumble, don't bluster,

Don't dream, and don't shirk,

Don't think of your worries

Just think of your work.

The worries will vanish,
The work will be done.
No man sees his shadow
Who faces the sun!

Upon These the Honor

I Cor. 12: 12-24. "Nay, much more those members of the body, which seem to be more feeble, are necessary: And those . . . which we think less honorable, upon these we bestow more abundant honor."

When I preach I regard neither doctors nor magistrates, of whom I have about 40 in the congregation; I have all my eyes on the servant maids and on the children. And if the learned men are not well pleased with what they hear, well, the door is open.—*Martin Luther*.

Education

Psalms 62:1. "Truly my soul waiteth upon God, from him cometh my salvation."

Psalms 62:6. "He only is my rock and my salvation; he is my defense; I shall not be moved."

Romans 13:1-2. "For there is no power but of God . . ."

When is a man educated?

When he can look upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness in the great scheme of things, and yet have faith and courage.

When he knows how to make friends and keep them, and above all when he can keep friends with himself.

When he can be happy alone and high-minded amid the drudgeries of life

When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin.

When he knows how to live, how to love, how to hope, how to pray—glad to live, and not afraid to die, in his hands a sword for evil and in his heart a song.—*Joseph Ford Newton*.

Our Father

John 5:26. "For as the Father hath life in himself . . ."

No church or school can teach a little child trust in the Heavenly Father when that child does not feel that the very word "father" implies all that is true and helpful and loving. Reverence for the parenthood of God is based upon what is known as parenthood in the home.—*Alabama Advocate*.

The Voice of God

John 8:12-18. "... for I am not alone, but and the father ..."

Acts 23:11. "The Lord stood by him, and said, Be of good cheer ... for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

At times when Robertson (Frederick W.) was lonesome or overwrought, he set out for the downs with no human companion. Walking there brought a truce between his restless body and his weary mind. Away from the turmoil of Brighton, calm ensued, and he listened to the voice of God in the hush of exhausted excitement.

Earth seemed lifted nearer heaven on the downs, which stood open to the sky, broad and green, and swelling fold on fold. He looked across the gentle interchange of hill and valley, to other slopes beyond and far away, melting in the haze to softer hue. The peace of the hills rested upon him. The bleating of the distant flock, the faint bark of the shepherd's dog, and the lowing of cattle in some faroff hollow gently stirred the air. Coarse lowland sounds did not penetrate the silence of the hills, yet there was a mysterious harmony, subdued, always at a distance, as if the music of the spheres had filtered down to earth in the oversong of birds in flight. There was something of more than earth on the downs, something of heaven and of God.—*From 'The Soul of Frederick W. Robertson', Blackwood, pub. by Harper Bros.*

The Marvels of the Watermelon

"I am not so much of a farmer as some people claim," said William Jennings Bryan, with a twinkle, "but I have observed the watermelon seed. It has the power of drawing from the ground and through itself 200,000 times its weight; and when you can tell me how it takes this material and out of it colors an outside surface beyond the imitation of art, and then forms inside of it a white rind and within that again a red heart, thickly inlaid with black seeds, each one of which in turn is capable of drawing through itself 200,000 times its weight—when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."—*First Baptist Beacon.*

Am The Way

A little girl was lost in a big city. A passerby asked her where she lived. She told him the street and house number. So he pro-



As lovely to see as it is to hear, the Liberty carillon produces the realities of tons of great bells from the magic of only a few ounces of metal. Precision tuned and with a musical range from three to five octaves, it is played with all the artistic expression and effect of a fine carillon of cast bells.

And now Liberty Leadership has produced another amazing first — a two-octave instrument for limited budgets but with all the tonal beauty of "The Big Liberty". We cordially invite you to hear it at a resident service associate near you. Write for his address today, and plan now to have this magnificent Voice of the Cathedrals ringing from your church this Christmas.

LIBERTY Carillons Inc.

CARILLON HEADQUARTERS
554 FIFTH AVENUE, New York 17, N.Y.

CARILLON DESIGNERS • BUILDERS • CONSULTANTS
CREATORS OF AUDIBLE MEMORIAL SHRINES

ceeded to tell her to go four blocks ahead, then turn right two blocks, left half a block, cross the street, etc., etc. By the time he got through she had forgotten the beginning and cried as hard as ever. Just then a gentleman came along and learned her plight. He said, "Give me your hand, my dear, I live close by your home and will take you there." The first man was a way-shower; the other man was the WAY. All her anxiety was gone. She did not have to remember the maze of directions. She simply put her hand in that of her guide and was brought home. So Jesus is the Way. Trust Him as your Saviour. He will guide you through life and bring you safely to Heaven.—*Selected.*

The May Fly

Jer. 33:3. "Call upon me and I will answer thee, and shew thee great and mighty things."

The May fly lives but a day. When the time comes it bursts its case and spreads its gossamer wings for one thrilling flight before it dies. It has no means of replenishing its energy; it does not eat. Its small store of energy is soon exhausted, and after one glorious day it passes forever.

Who can fail to see the parable? There are those who literally "joy and dance" themselves to death, like the May fly; others live to the limit of their strength, exhaust themselves completely, and die with nothing achieved.

The life of man was not meant to pass in one delirious day. Means are provided for the replenishing of body and spirit. Yet some of us allow the spiritual organ to atrophy, and the soul dies for want of nourishment. We cannot be well-rounded characters if we neglect the soul, and mis-use our bodies. Our lives may be gay, carefree and brilliant, like the life of the May fly, but the end will be death. Life is more than darting from one night club to another; from one card party to the next; life is given us for a serious purpose. Any human being who stops to think of this will know the answer. We are here to prepare for a larger life; just as a boy or girl goes to school to prepare for coming years in this life. They do not accomplish the completion of the course of study by flitting from one dance or bar or party to the next; they accomplish their aim by applying themselves to serious study and rehearsal for what is in store for them later.

We have the choice. We can play, dance, wine and dine; or we can work at the tasks of Him who sent us, and live.

A Lesson Hard to Learn

John tells the story of a nobleman who came to Jesus for help for his dying son. Many of us have passed that way, and know the temper in which such hours are put through—a temper part of flurry, part of despair, when a man is impatient to do something, the next moment he feels that it is of no use.

All who have shared in that experience will appreciate the marvel of this nobleman's behavior. Jesus said to him, "Go thy way, thy son liveth; and the man believed the word which Jesus had spoken to him, and he went his way." All his despairing panic was at rest. His boy and he himself seemed to have passed abruptly out of their own keeping, with all the agitation and turmoil which that involved, into the hands of ONE absolutely able and absolutely kind.

In this world of clamorous egotism, and selfish arrogance, no lesson is harder to learn. It seems essential to assert ourselves, and it is never easy to let the management of life pass into other hands. The heart knows its own bitterness and its own burden. A man very early learns that no one but himself can fully understand what gain at a particular point means to him; there are conditions about it, intimate secrets of feeling which he cannot explain. Just because no one can understand our feeling about things, we the more stubbornly clutch at the reins which guide our lives. Faith is difficult, both because we are so great in our esteem and because we are so little.

In the fulness of time, when faith was doubly hard, One was seen who took it as His peculiar office upon earth to stand by all unfriended people. In this Man of Nazareth men saw, as all the ages after them have seen, not man but God—God, showing what is in His heart, God declaring His love toward us.

Many are willing to believe in God's love and goodwill; but, at the same time they would like to watch how He manages, lest He should take away something which they count essential. Many believe, but *not* with all their hearts.—*W. M. MacGregor, Expository Times.*

WHAT IS CHRISTIANITY

In the home, it is kindness.
In business, it is honesty.
In society, it is courtesy.
In work, it is thoroughness.
In play, it is fairness.
Toward the successful, it is congratulations.
Toward the unfortunate, it is pity.
Toward the weak, it is help.
Toward the wicked, it is resistance.
Toward the strong, it is trust.
Toward the penitent, it is forgiveness.
Toward God, it is reverence and love.

BOOKS

WHERE THE NEW WORLD BEGINS

by James Reid, Abingdon-Cokesbury, 218 pp., \$2.00.

The author, until recently pastor of St. Andrew's Presbyterian Church, Eastbourne, England, has given another stimulating book of meditations to the American people. The fifty-four chapters appeared as devotional articles in the pages of the *British Weekly*. They offer fifty-four different approaches to the soul of life's pressing problem, how to find peace of mind and eternal life. Each chapter is about three and one-half pages in length and, therefore, within the reading scope of the odd moments one has in the course of these busy days. The practical merit of this book lies in the fact that one can read at random and not lose any of the thought, for each chapter is a unit in itself.

Just to suggest the variety of themes, consider a few of the chapter headings: "From the Balcony to the Road," "Leaving God Out," "God Takes Responsibility," "To Those Who Fail," "Where Love Breaks In," "Life's Dead Points," "Taking a Back Seat," "Beyond the Dark," and "The Unseen World."

One outstanding touch to Dr. Reid's volume is the profuse use of illustrations and the apt quotations which he makes from life and literature. The book is marked with a gracious style and one would read feeling that he is conversing with a sincere friend. Laymen and ministers alike will find this book well worth the investment.—*John W. McKelvey.*

MY SERMON NOTES ON PARABLES AND METAPHORS. By W. P. Van Wyk. Baker Book House. 10 pp. \$1.50.

Here are twenty-four sermon outlines—and all full and complete—on the parables and metaphors of Jesus in the Gospels, by a pastor who spent forty years in expository preaching. As Andrew W. Blackwood states in his introduction, these sermon notes are well chosen and wonderfully developed. Dr. Van Wyk uses the Scriptures to meet the needs of men today. He selects passages which are suited for sermon exposition. He interprets these passages reverently and fully, and he emphasizes clearly the major ideas contained in each parable or metaphor of Jesus. Some of the outlines click so quickly in your mind that you have trouble in getting away from them whenever the parable is read. The volume is a noteworthy example of the sort of true Biblical preaching which is not used by the American ministry as it should be.—*Charles Haddon Spurgeon.*

THE NEW TESTAMENT LETTERS.

by J. W. C. Wand, D.D. Oxford University Press. 20 pp.

Bishop Wand of London has attempted in this paraphrase of "The New Testament Letters," what has long been needed. It has been well to have received in recent decades, modern translations of the New Testament, but as the Bishop says, "The present is an effort to encourage a different kind of Bible-reading, which will lead, not perhaps to close familiarity with favorite passages, but to knowledge of whole books. We need to grasp complete arguments, doctrines, schemes of salvation, not merely choice aphorisms or comforting texts. For this purpose we should read whole books of the Bible at a sitting, as we would read magazine articles or private communications."

He has succeeded, in view of this stated purpose, in giving to the public a helpful paraphrase of the letters

THE BIBLE TODAY

By C. H. Dodd

This book offers an original analysis of the contemporary relevance of the Bible. The Bible, says Professor Dodd, is a collection of writings which, taken together, tell the history of a people from a particular point of view—as a course of events that reveal the working of divine providence. The Biblical interpretation of history, which Professor Dodd calls "history as revelation," goes deeper than either Marxism or fascism, or any other materialistic philosophy of history, because it includes important and relevant facts which they ignore.

THE BIBLE TODAY examines both the Old and New Testaments in their historical settings. It summarizes changing attitudes toward the Bible in the early church, in the Middle Ages, during the Reformation, and today. The author then discusses in detail the idea of "history as revelation," and suggests how it may be applied, even to the troubled events of our own time.

C. H. Dodd is Norris-Hulse Professor of Divinity in the University of Cambridge. \$2.50

MACMILLAN

60 Fifth Ave., N. Y. 11



RENDER UNTO THE PEOPLE

By UMPHREY LEE

• What are the dangers to religion in today's democratic governments? What are its privileges and opportunities? Clearly and convincingly Dr. Lee outlines the place of religion in government. He traces the relation between religion and public education, higher education, and politics. He concludes with a clear picture of the place religion can and must take in the world's governments. \$1.50

• THE CHAPTERS

The Question at Dayton
The Rule of the Majority
Religion and the Public Schools
Religion in Higher Education
Religion and Politics
Conformity and Dissent

At All Bookstores

ABINGDON-COKESBURY PRESS

contained in the New Testament. Following modern procedure, he places the letters in chronological order and divides them into sections and paragraphs with a happy effect. The result is that one will read consecutively through most of these letters without feeling obliged to pause reading them. Thus the original flavor and personal touch becomes much more apparent and the meaning much more real.

Preachers and laymen alike will find this a happy means of devotional reading and certainly everyone interested in gathering Christian truth at its source, will want to possess this volume and to read and re-read it across the years.—*John W. McKelvey.*

DOES GOD EXIST?

By A. E. Taylor. Macmillan. 172 pp. and bibliography. \$2.00.

The late Dr. Taylor was Professor of Moral Philosophy in Edinburgh University. He wrote this work, with little exception, during the dark days of 1939. It shows the war influence of seeking for light in the midst of dire catastrophe.

His thesis may be stated in his own words: "My purpose is not to demonstrate 'the being of a God', but only to argue that some alleged and widely entertained 'scientific' objections to theistic belief are unsound, and that it is unbelief (not belief) which is the reasonable attitude." With consummate skill he does this with reasonable certainty.

Certain statements of his may be revealing: "The determination to recognize no knowledge but 'scientific' knowledge has destroyed knowledge itself." "What physical science leaves ambiguous may become certain through study of the intellectual and moral nature of man."

With a skill which we may expect from a man of Dr. Taylor's attainments he presents a reasonable book maintaining the belief in a living God. While he wrote it mainly to satisfy himself in the midst of a world of gloom, by that very reason it has a wide appeal. His style is simple and the book may be read easily by anyone of intelligence. Every generation must be educated anew, and a work like this will live for years. Our further advance in scientific knowledge since this was written does not outdate it because it is based on fundamental facts relating to God and man.—*W. R. Siegart.*

THE MODERN MESSAGE OF THE MINOR PROPHETS.

By Raymond Calkins. Harper. 205 pp. \$3.00.

It is amazing how many books are inspired by the prophets. Many authors in undertaking to interpret the prophets do so by dealing with all the prophets, others by dealing with the major prophets. Dr. Calkins has chosen to deal with what are called the minor prophets, the last twelve books of the Old Testament. The term "minor" in relation to those books is unfortunate, for the simple reason that sometimes they are definitely major. He proceeds in chronological order to interpret the life, work, and message of these twelve prophets.

The splendid way in which he presents the biographical backgrounds of the prophets and the historical settings is equalled by the thorough manner in which he analyzes the text and message of these men. His book will be stimulating to laymen and full of profit to the preacher, because it approaches the messages of these prophets without being heavy with analyses or involved in linguistic arguments. Few modern volumes deal so effectively with these books, many of which are read less frequently and understood hardly at all by modern churchmen.

For those who desire accuracy and scholarship, the author has added an appendix giving an exegesis of the text substantiating his interpretations and translations in thoroughly adequate manner. In addition he concludes the volume with an index of names and subjects which makes it readily available for constant usage. Every minister will want to have this volume at his right hand.—*John W. McKelvey.*

POCKET BIBLE HANDBOOK.

By Henry H. Halley. Published by the author. 764 pp. \$2.00.

It is difficult to see how so much material could be packed within the covers of one book, and all of the material pertinent to the student of the Bible. Here is an abbreviated Bible Commentary which presents objectively the books of the Bible with a sane and concise summary of their contents; an account of the most remarkable archaeological discoveries; a history of both the Bible and of the Christian Church. This Handbook by Dr. Halley was first published in 1927 and since that date it has had twelve revising and seventeen editions. This latest revision made a few months ago is an invaluable addition to any small library, and a help in any library for those who wish information about the Bible quickly and briefly.—*Charles Haddon Noyes.*

THE OLD TESTAMENT IN THE NEW TESTAMENT

By R. V. G. Tasker. Westminster Press. 174 pp. \$2.00.

The only Bible Jesus and the Apostles had was the Old Testament. Some readings of the Septuagint differ from the readings in the Hebrew. Throughout the New Testament some of the quotations are from the Septuagint, and some are rather free translations of

tations. Some New Testament writers quote the Testament more than others.

Dr. Tasker is a member of the theological faculty of King's College in London. He has written an excellent volume on the subject selected.

However, as many Europeans have been of recent years, he seems to be influenced by the crisis theology. He admits a debt to Barth and Kierkegaard, and he seems to take his theme from Augustine, "The New Testament lies hidden in the Old, and the Old becomes manifest in the New." Augustine, too, lived in a time of crisis when all the world seemed to be trembling about him.

While the volume is an excellent one on the subject, we must always remember how Jesus often said, "It has been said unto you by men of old time, but I say unto you." We will not grow in spiritual grace by looking backward wistfully to an imaginary golden age, but by growing in the grace and the knowledge of our Lord and Saviour Jesus Christ.

Understanding the world crisis one can, however, find this volume with considerable profit. It is the work of a scholar who knows his subject, and it is presented in a scholarly and interesting manner.—*W. Siegart.*

CHRISTIAN MARRIAGE.

Floyd Van Keuren. Morehouse-Gorham Co. 178 pp. Biography and index. \$1.50.

The author sub-titles this volume, "A handbook on dating and staying happily married." It was first issued in 1935 and its popularity is attested by the frequent reprintings. This, however, is a completely revised edition.

This book may seem at first glance to be too simple for serious consideration. But it is written out of experience with the people whom it is meant to help. It is filled with good common-sense and Christian advice. The author leaves several things to better authorities, referring the reader to excellent books on these subjects. His references are the best on the subjects.

Coming from a session of domestic relations courtship a volume as this stands out as filling a dire need. Certainly our families and our homes need a more profound Christian orientation than many of them have. This book is highly recommended and should have a high and noble purpose toward that end. Of any such volumes I have examined this one stands out for its general excellence.—*W. R. Siegart.*

MAN AND THE CHRISTIAN FAITH.

Nels F. S. Ferré. Harper & Bros. 169 pp. \$2.50.

Dr. Ferré is Professor of Christian Theology in Andover Seminary. He is a product of American and Swedish schools. In the past ten years he has forged the front as an influential theologian.

In this volume he faces one of the profoundest problems of Christian faith. He gives adequate consideration to suffering in the animal world and the suffering of the human body. One can easily tell that he has meditated long and well on the problem of evil in the world.

He states that man is driven by fears and needs; he is insecure and defenseless. Yet he feels that man opens up to genuine love experience. He would place, I read his book, the ultimate solution of the problem of evil upon the high plane of the spiritual and the love of God living in men's hearts. To this end he speaks of a high ideal of fellowship with God. Most evil comes from our refusal to accept this ideal of fellowship which is our true essentiality." "In the end we must rest with the fact that though religious suffering is our fullest faith, the fullest faith, nevertheless, outstrips it immeasurably in content and raises

IN THE SECRET PLACE OF THE MOST HIGH

Being Some Studies in Prayer

ARTHUR JOHN GOSSIP

Author of

"Experience Worketh Hope,"

"The Hero in Thy Soul," etc.

In turning to the topic of prayer Dr. Gossip reveals anew all the qualities that distinguished his widely praised books of sermons—the sense of urgency, the impression of a message which must be delivered, and the exact illustrations and literary references which help to drive home that message.

\$2.75

WHAT IS A MAN

ROBERT RUSSELL WICKS

Author of

"The Reason for Living"

Widely known as the author of dynamic interpretations of Christianity for the layman, Dean Wicks has written here one of his most important and challenging works. Its theme is universal: the kind of integrity Christian faith can give to individuals today.

\$2.75

at all bookstores

CHARLES SCRIBNER'S SONS

besides a final qualitative barrier of mystery, God inhabiting eternity while we live in created time, making us live immeasurably more by God's power than by our own seeing."

This is a scholarly and important book on the subject. While it does not, of course, say the last word on the theme, it points the way to many reasonable solutions. With his grasp of the spiritual, eternity, time and space, the author envisions the ultimate solution as the love of God living in men's souls and leading them to the ultimate solution, "Ye shall know the truth, and the truth shall make men free."—*W. R. Siegart.*

ADDRESSES ON THE GOSPEL OF LUKE.

By H. A. Ironside. Loizeaux Brothers, Inc. 2 Vol. \$6.00.

These two volumes of sermons were first given on consecutive Sundays in the Moody Memorial Church in Chicago. They are fine examples of Expository Preaching. The two volumes of 80 addresses cover the entire gospel of Luke.

Dr. Ironside is a well known preacher and is the author of several other volumes of lectures on books of the Bible. These sermons are Biblical, scholarly and true to the letter of the law, even if sometimes they are not quite fair to more liberal ministers. Dr. Ironside has visited Palestine and draws upon his own experience and observation in a very effective way. The two volumes are rich in illustrative material.—*C. F. Banning.*

A DEVOTIONAL INTERPRETATION OF FAMILIAR HYMNS. By Earl E. Brock. Revell. 88 pp. \$1.25.

The author of this devotional book has been a missionary of the American Baptist Church in Assam. He takes twelve of the great hymns of the church—songs which we hear in the worship services of every Protestant congregation nearly every Sunday—and presents the words of the hymn in a very beautiful devotional interpretation. These studies could well be read from the pulpit before the congregation is asked to sing the hymn; and they can be used profitably as individual meditations on these familiar Christian songs.—*Charles Haddon Nabers.*

STORIES TO TELL CHILDREN.

By Ralph Conover Lankler. Revell. 124 pp. \$1.50.

In an introduction, Lowell Thomas, noted Radio commentator, presents the book in these words: "I want to introduce you to a man who can hold the attention of children of all ages without the use of motion pictures. He is a young Presbyterian Clergyman, and the regular pastor of two churches: First Presbyterian Church of Courtland, New York, and the non-denominational church of Quaker Hill in Dutchess county, attended by Governor Thomas E. Dewey and his family." Dr. Lankler gives here fifty four of the stories he uses in the service devoted primarily to the younger members of his congregation. They will be suggestive and helpful to any Christian minister or other leader who has a Junior congregation, or who is called upon to address the boys and girls in his church school regularly.—*Charles Haddon Nabers.*

EPHESIANS, THE GLORIES OF HIS GRACE.

By August Van Ryn. Loizeaux Bros. 165 pp. \$2.00.

This is a running commentary after the manner of "gospel" preaching of the King James translation of the Epistle to the Ephesians. There is nothing critical about it. The results of scholarship are unnoticed. There is no bibliography.

The author divides the epistle into two pairs of three chapters each, treating, as he says, doctrinal truth and the practice that should flow from this truth. Beyond that there isn't much to say.—*W. R. Siegart.*

MORE JUNIOR OBJECT SERMONS.

By Jacob J. Sessler. Revell. 111 pp. \$1.35.

Any new volume of junior sermons by Dr. Sessler worth getting. And this one maintains the high standard he has previously set. He takes all sorts of common objects and uses them to illustrate spiritual truth.

That is the way our Lord taught. Did He not use the lilies of the field, the sower, the birds of the air and other things with which the people were familiar to illustrate profound spiritual truth?

It is not easy to do this. Yet Dr. Sessler has made himself a master of the method. This is another in a great series of junior object sermons.—*W. R. Siegart.*

PRAYER AND PRAISE FOR JUNIORS.

By Maurice Clark. Morehouse-Gorham Co. \$1.00.

This book contains special worship services, six covering special days in the church year and four for special days. The first edition of this book was published nearly twenty years ago under the title, "Church School Book of Prayer and Praise." It is here revised and the title designates its age group.

This material will be welcomed by the Junior Department Superintendent. Each service contains suggested hymns, calls to worship, prayers, litany, and offertory sentences. It would seem that these services would fit very well into the program of a liturgical church. They will also be helpful and suggestive to workers in non-liturgical schools. The final service to be used as an act of patriotism is very good. Some may not want the apostles' creed repeated every Sunday by Juniors but on the whole it is a good book of worship services.—*C. F. Banning.*

SECRET PASSAGE.

By Betty Cavanna. Winston.

The author has written an exciting story for young people, about slavery days in the south and escape of slaves by way of the Underground Railroad.

Sally Brinton, a plain but charming little Quaker girl visits her cousin on her Virginia Plantation where she learns first hand of the slaves' plan to escape cruel masters. Sally is called home to join her family who move suddenly to a big old house in Haddonfield, N. J. Here the story plunges into real suspense and adventure as Sally learns of her father's participation in the Underground Railroad, and that of the Judge who lives across the street. When police discover that the Judge and Sally's father are smuggling Negroes to safety, she and her friends hide them in the secret passage she has discovered in her own house.

This book has much educational value and is highly entertaining. It is well written with good plot motivation. The illustrations are beautifully done by Jean MacLaughlin.—*Gertrude D. McKelvey.*

CHRISTIAN HAPPINESS IN THE HOME.

By F. W. Wiegmann. 96 pp.

This is a study book for young married people. It grew out of an experiment made with a young married people's class. "The story is told for one purpose—to show what any young married class can do to improve their homes by using the resources of the church." And that it does.

Little is of greater importance today than the proper development of the Christian home. This book, born of need and reared in the atmosphere it is meant to serve, will help much toward this purpose.

There is a suggestion of 35 mm film strips and mm motion pictures for use. In future editions the author should indicate the source from which the may be maintained.

FRANCIS ALISON, first secretary of the Fund after its incorporation was minister of the First Presbyterian Church of Philadelphia, Vice-Provost of the College of Philadelphia, now the University of Pennsylvania (which is now celebrating its bicentennial years) and founder of the Academy at New London, Pennsylvania. The present Board of Corporators of the Presbyterian Ministers' Fund is composed of leading Churchmen and Educators.



FOR more than 226 years the Fund has been serving ministers, their wives and theological students with the lowest net cost life insurance obtainable.

For any information about life insurance write

THE PRESBYTERIAN MINISTERS' FUND

Alexander Mackie,
D. D., President
Founded 1717
Chartered 1759



The First Life Insurance Company in America—The Oldest in the World

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

1019 WEALTHY SQUARE, PHILADELPHIA 3, PENNSYLVANIA



Create Interest

with Candlelight Services

MANY churches find candlelight ceremonies an effective attendance-builder. These services appeal to the entire congregation by providing active participation for each member. More and more pastors are turning to Emkay Candlelight Services to build new and revive old interest in the church.

Write for your free Candlelight Service booklet. Address Dept. E.



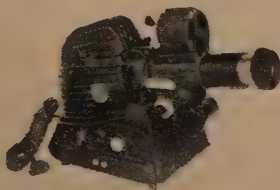
Emkay Candles
Syracuse 1, N. Y.

A DIVISION OF
MUENCH-KREUZER CANDLE CO., INC.

WE HAVE *Everything* A CHURCH NEEDS FOR A COMPLETE VISUAL EDUCATION PROGRAM

QUALITY 2 x 2" AND 3 1/4 x 4" SLIDES

(Distributor of Church-Craft Slides)



PROJECTORS

2x2"—Film Strip—3 1/4x4"—Opaque

PROJECTION SCREENS

DARKENING SHADES

*Write for Information
(No obligation)*



RYAN *Visual Aids* SERVICE, DAVENPORT, IOWA

Baker Book House

NEW
AND
USED
RELIGIOUS
BOOKS

CATALOGS FREE

**LIBRARIES
PURCHASED**

1019 WEALTHY ST., S.E.
GRAND RAPIDS 6, MICHIGAN

Headquarters for

RELIGIOUS SUPPLIES



CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Ap-
pointments • Altar Brass Goods



CATALOG
ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

Perhaps an outline of the first lesson will show the method of the book. The lesson is "Will Your Marriage Last?" The sub-headings are: "Every Family Under Judgment," "We Can Improve Family Life," "The Financial Test," "The Test of Children," "The Test of Community," "The Test of Love," "The Religious test." Then follows these three sections, "For You to Discuss," "For You to Do," "To Read." The end is a poetic devotion. At the end of the book are suggestions for the teacher.

The book is sound, wholesome, Christian, and is worth the attention of every one dealing with people. It should go far to help reestablish the proper family life in this nation. It is recommended for serious attention. Surely the church needs to do all within its power to place the home and family on a sound Christian basis.—*W. R. Siegart.*

THE STORY OF C. F. W. WALTHER.

By W. G. Polack. Concordia Publishing House. 167 pp. \$1.00.

The life of a truly consecrated servant of God is told briefly in the pages of this book. The story is one of absorbing interest and reveals how God can take a humble life and make it fruitful in manifold degree. C. F. W. Walther, born in a little hamlet in Saxony in 1811, went as a Pilgrim to America and following the guidance of God settled finally in St. Louis, where in the course of a life-long ministry he became a leader in the Lutheran Church and the founder of Concordia Seminary for the training of Lutheran pastors.

The book is interspersed with choice poems and documented with interesting quotations from letters of this man and others associated with him in the development of mid-west Lutheranism. The many prints and photographs add, also, to the interest of the story. The book is more than a biography in that it gives background to the period of American history in Missouri throughout the major part of the 19th century.—*John W. McKelvey.*

KILVERT'S DIARY.

Edited by William Plomer. Introduction by A. L. Rowse. The Macmillan Company. 407 pp. \$3.00.

For quiet diversion KILVERT'S DIARY will serve the purpose well. The abridgment made by William Plomer gives an intimate picture of the Rev. Francis Kilvery, a young man of goodness of heart, nobility of character, humility of spirit and charming insight. The merit-mark of any diary is that it reveals the soul of a man without conscious effort on his part. It is reassuring that such men as Kilvert lived, labored, and loved because there are times in our bewildered, pre-occupied generation when we are tempted to discount the intangible values of the spirit, the quiet certitudes of the soul. One will read this diary with the pleasing joy of seeing Christian ideals accepted and acted upon without the slightest tendency to evade or under-rate them.

This is the sort of book one will read much as it was written, a little at a time. There will be, however, episodes and experiences which will impel one to read pages at a time in order to complete what the diarist was passing through over the course of days or weeks. The book has been hailed as a real literary discovery and in it the reader will find affirmation, if he relishes literary style after the order of the old essayists. The book will certainly be a happy addition to Every Man's Library.—*John W. McKelvey.*

The world celebrates with pomp and parade
when it should hang its head in shame.

Mid-Week Suggestions

I. Root and Flower

Organ: "A Cloister Scene"—*Mason.*

Invocation: The heavens are Thine, the earth also is Thine, as for the world and fullness thereof, Thou hast founded them. The north and the south Thou hast created them. Thou hast a mighty arm: strong is Thy hand and high is Thy right hand. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. (Psalm 89.)

Hymn: "Father, All Glorious . . ."

Psalm: 90 and 95, responsively.

Hymn: "O Holy Lord, Content to Fill."

Scripture: II Kings 19: 20-34. Matt. 1: 24-30. Matt. 13: 1-9.

Hymn: "The Toil of Brain, or Heart, or Hand."

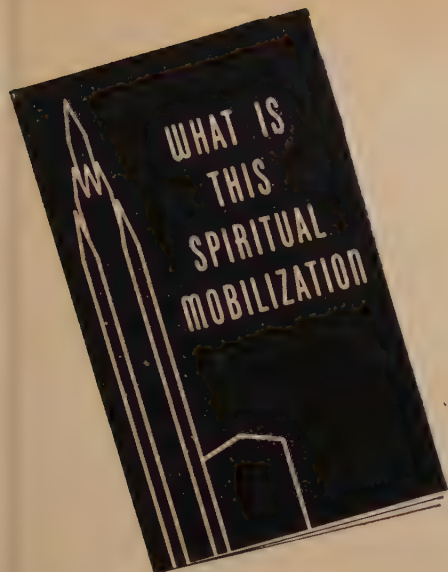
Meditation: (Read Matt. 13: 17.) Life as we know it in America has its roots in the home, where a husband and wife, united in ideals and purposes, hold their fellowship with each other in high esteem than any social or pecuniary ambition; where both place high estimates on parental privileges and responsibility, relying on the persistence and direction of Jesus Christ in all matters concerning the home.

Dealing with one another, and with children in the home, parents exercise the privilege of interpreting God in terms of duty, understanding, reverence, respect, honesty, truthfulness; parenthood represents communion and inspiration, guidance, sympathy, gratitude, as well as correction and punishment, in every detail and every hour of family life. The child wins the idea of God as Father of mankind, through constant observation within his own sphere of activity.

Time and concern is given to those things important to us; time and concern in the home are devoted to things of importance to that home as a unit, as this is more than physical comfort, consisting of proper food, clean apparel, and proper surroundings. To the spiritually-minded, poverty has little bearing on attaining ideal ends. Wealth and physical surroundings have less bearing than love and comradeship. A home, meaning a family unit, is more than any item one can buy in a store. Physical things may be a great asset in the home, just as a strong body may be a great asset to a great spirit. However, many of the world's great leaders lived in frail bodies; building of things worthwhile may be easier when deprived of some of the world's comforts. This is especially true in the sphere of cooperation, sympathy, forbearance, forgiveness. We experience within the family circle develops a feeling and realization that each member is necessary to the welfare of the unit, that is the quality which later translates itself into striving for social welfare—community, national, and world-wide. There are the men and women who come forward when God lays a finger upon their hearts, and say honestly; "Here am I, send me!"

Hymn: "Father, Whate'er of Earthly Bliss"

Prayer: (Think out the prayer to fit the needs of the individual persons present over whom God



Spiritual Mobilization is a Crusade being expanded by 10,000 Ministers of Churches who believe Freedom is in peril in the world—in America—and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any stateism. If you would like to receive the above booklet, our monthly bulletins, tracts, and pamphlets, let us hear from you.

SPIRITUAL MOBILIZATION
 Title Guarantees Bldg.,
 Los Angeles 13 California



25c a copy

This Large Forty Page Portfolio presents proofs of cuts which may be employed to illustrate Many Incidents in our Blessed Lord's Ministry.

Also there are many others for *Thanksgiving—Christmas—Lent—Easter—Mother's Day—Children's Day.* And their cost is reasonable.

GOODENOUGH & WOGLOM CO.,
 150 Nassau Street, New York 7, N. Y.

CHURCH FURNITURE

OF

ECCLESIASTICAL BEAUTY AND DISTINCTIVE QUALITY

DESIGNED AND PRODUCED by

THE JOSEPHINUM CHURCH FURNITURE CO.

DEPT. E, COLUMBUS 7, OHIO



Send For This BIG NEW 1947 HANDBOOK For Sunday School Workers
 112 Pages 1000 Illus.

Lists over 5000 Tested Helps and Ideas. A ready reference with complete descriptions of Lesson Helps, Story Papers, handwork, visual aids, gifts, books, etc. Everything you need to lead, teach or manage a Sunday School. Mail Coupon for Your **FREE** Copy NOW.

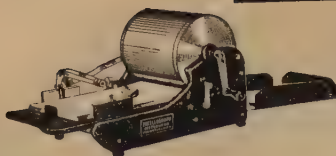
Name _____

Address _____

I am ☐ Pastor, ☐ Supt., ☐ Teacher, ☐ Worker in ☐ Begin., ☐ Pri., ☐ Jr., ☐ Inter-Sr., ☐ Y. P., ☐ Adult Dept(s). of _____ Church

870-CE North Grove Avenue, Elgin, Illinois

DAVID C. COOK PUBLISHING COMPANY



No. 44 LEGAL EXCELLO- GRAPH

PRINTOMATIC Post Card Stencil Duplicators \$9.50 up. New Office Size Duplicators, Hilcos, Speedoprints. Excellographs \$37.00 up. All Makes Duplicators Supplies, Typewriters. Literature Free.

PITTSBURGH TYPEWRITER SUPPLY CO.

336-FE FOURTH AVE., PITTSBURGH 22, PA.



GOWNS for the PULPIT and CHOIR

Cotrell and Leonard, Inc.

Established 1832

485 Broadway Albany, N. Y.

Quality Materials, Dependable Service

ELECTRIC
LIGHTED

CHURCH BULLETINS - HONOR ROLLS



Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

ASHTABULA SIGN COMPANY

Dept. E

Ashtabula, Ohio

CHOIR GOWNS

PULPIT VESTMENTS
Hangings - Ornaments
and Supplies

Catalog Free on request

THE C. E. WARD CO.

New London, Ohio



CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS

LOUISVILLE 12, KY.

spirit broods in love and care, making God real them, in guidance, compassion, forgiveness and love.
Hymn: "Saviour, Breathe an Evening Blessing."

Benediction.

Organ: "The Mystic Hour"—Bossi.

II. Personal Commitments

Organ: "Early Morn"—Bartlett.

Invocation: "I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ . . . but one thing I do, forgetting the things which are behind, stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Hymn: "Feeble, Helpless, How shall I?"

Psalm: 39-40, responsively.

Hymn: "Saviour, Like a Shepherd Lead us"

Scripture: Daniel 3: 12-28. I Peter 2: 11-2

I John 4:15.

Hymn: "Take My Life, O Father, Mold It"

Meditation: I John 4:15. Personal commitment is a part of everyday life, with anyone and everyone of us. Many of us build our troubles from a lack of understanding of this basic fact of life. Everything has its price, from birth through life; even privilege walks beside its companion obligation; every asset, every advantage walks beside its companion responsibility. Nothing is free; when we accept something from life, that acceptance must be balanced in some manner; every credit is offset by debit, or things are out of harmony.

Ignatius Loyola is said once to have set himself to making an inventory of what he owed to God, hoping thereby to burden his heart with a fitting measure of gratitude. His list was made up of one word—one item—*myself*. There he was confronted with the obligation to God, for himself. "I am a gift of God." Here the obligation of the Christian believer begins; when he commits himself to the realization, and to discharge his duty to God, there is little to worry about; the person who realizes that God is the giver of life, and all that is due to us, will not easily shirk his duties on other commitments.

In passing, let us dwell for a minute on our personal commitments in the marriage service, which seems to have somehow gotten on the profit and loss sheet, in our ledger of life's accounting. Is marriage the marriage service, as we know it, the acceptance of a solemn obligation to God, to the person who is a part of the contract, to the community in which the home is to be established? Is our difficulty in this matter—a national catastrophe—based on a lack of understanding of this one personal commitment? or, is it a lack of understanding of the whole matter of personal commitments in every phase of life? We have need of adopting some definite rules of life, based on the codes Jesus set forth. A stout-hearted old saint, explaining how he came through life without disaster, set it down thus, "wherever I saw the print of the Lord's shoes therein I coveted to set my own."

Hymn: "Sweet is the Solemn Voice That Calls."

Prayer: (For the personal, individual needs of the present; their fears, their hurts, their ambitions, their seeking after light, so they may go forth to interpret the Holy Spirit to those with whom they fellowship.)

Hymn: "Take Time to Be Holy."

Benediction.

Organ: "Come Gracious Spirit"—Mendelssohn.

III. Sunrise and Sunset

Organ: "With Verdue Clad"—Haydn.

Invocation: "Preserve me, O God: for in thee do I put my trust . . . I have set the Lord before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh shall rest in hope."

Hymn: "Zion Stands with Hills Surrounding."

Psalms: 18, responsively.

Hymn: "Lord, Speak to me, that I may speak."

Scripture: Luke 5: 1-11. John 21: 1-23.

Hymn: "Come, Holy Ghost, Our Souls In-vite."

Meditation: Life is actually an individual matter for each one of us; we live as families, as community members, members of churches, clubs, political parties—but the basic fact is there, that we live as individuals, we do our own eating, sleeping, loving, grieving, sorrowing, repenting, singing, working, thinking. No other person can do these essential things of life for us; furthermore, upon how we do these individual things depends our growth and our worth as citizens of the community, members of the church.

It is because these things are so that the establishment and maintenance of our homes is so important. It is there we learn to share our individual possessions, our individual joys, our sorrows, our irritations; it is there we learn to know what love is, because love prompts the kindness, the sympathy, the forgiveness; love prompts common effort within the family circle; love prompts the willingness to accept a common burden, or joy over common blessing. It is there we learn that all things in life which are really matter are free to all of us, according to our ability to discover and appropriate or accept them. It is within the circle of family love that we learn the beauties of the gifts of God; where we learn to grow enthusiastic over the rising of the sun with its promise of a new day; where we learn to linger over the beauties of the setting sun, with gratitude in our hearts for the privileges enjoyed by loved ones. Too many of us take our living on the run, from hurried preparation in the morning, for the piping of a half-breakfast, a chase for the car, bus, train, the chores, the office or the school; a quick noon-day gulp; more hurry; home in the late afternoon; heads whirling with demands for the evening, the night, or the morrow, or mayhap next week. How, under such circumstances, can we as individuals grow in spirit, grow in love toward one another, grow in the image and likeness of God? How can we, without taking time for the things that really matter, learn the beauties of the sunrise,



PULPIT FURNITURE of DISTINCTION

Communion Tables - Pulpits - Chairs
Altars - Lecterns - Baptismal Fonts

Send for Illustrated Catalogues

J. P. REDINGTON & CO.

DEPT. C

SCRANTON 2, PENNA.

GRADED and UNIFORM by STANDARD

Get complete facts NOW on Closely Graded and Uniform Lessons so successfully used by thousands of schools. For October quarter, new Beginner and Primary Graded. Free Prospectus on Graded. Samples of Uniform. Give name of school and department.

The Standard Publishing Co.

20 East Central Parkway Cincinnati 10, Ohio



CLARK'S "UNITYPE"
BRONZED COPPER
CHURCH BULLETIN BOARDS
AND BULLETIN BOARD LETTERS

ILLUMINATED CROSSES
ART BRONZE TABLETS
CHURCH MARKERS
MEMORIAL & GIFT PLATES



W L CLARK COMPANY, Inc.
52 LAFAYETTE ST. Mfrs. Est. 1914 NEW YORK 13
SEPARATE LITERATURE OF EITHER ON REQUEST



PULPIT & CHOIR GOWNS

Pulpit Hangings - Altar Cloths
Bible Markers - Communion Linens
Embroideries - Fabrics
Custom Tailoring for Clergymen

1837 Marking 110 years of service to the church and clergy 1947

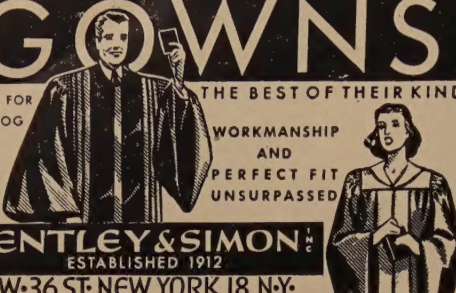
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

with its promise of another day to walk with Him? How can we learn the fully beauty of the sunset, with its glow of radiant thanksgiving for the day ending?

Hymn: "Take Time to Be Holy."

Prayer: (For God's especial concern over our family life; beseech Him to strengthen those who accept the role of parents; beseech Him to search out those

PULPIT AND CHOIR
GOWNS
 WRITE FOR CATALOG THE BEST OF THEIR KIND
 WORKMANSHIP AND PERFECT FIT UNSURPASSED
BENTLEY & SIMON
 ESTABLISHED 1912
 7 W-36 ST. NEW YORK 18, N.Y.



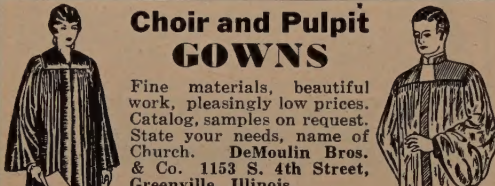
"THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY
 Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request
SANITARY COMMUNION SERVICE
 Box 396-Dept. E. Rochester 2, N. Y.

Choir and Pulpit GOWNS
 Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church. **DeMoulin Bros. & Co.** 1153 S. 4th Street, Greenville, Illinois.



Church Windows
ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

PIPE ORGANS
 Established 1873
SCHANTZ
Organ Company
ORRVILLE, OHIO
 Member Associated Organbuilders of America



MITE BOXES



For Missionary and Special Offerings
 These boxes are so constructed that the money cannot be removed without destroying the box.

EDWARDS FOLDING BOX CO.
 Mfrs. of Folding Paper Boxes of all kinds

25 N. Sixth St., Philadelphia

Sample of various styles sent on receipt of 25 cents upon request. Catalog Free.

who need His great protecting guidance in the troubles and heartaches.)

Hymn: "The Day Thou Gavest."

Benediction.

Organ: "Festal March"—Kroeger.

Assets

(From page 273)

half-century mark. That fact, on its own, speaks for a proper dignity and sobriety in the conduct of the Master's work. But what happens when the vacant chair shows up occasionally, (and it must, increasingly, in the group) if there be no younger men going through apprentice years, working with the older, steadier hands and heads?

Blessed in countless ways, age is peculiarly gregarious among its own. As the year swings by, a minister may swing along with them, unconsciously drawn to and depending upon others of the same relative age-group. It is natural for a pastor, growing white in the work, to think of those who whiten with him as the pillars of his parish. And so they probably are. God bless them!

Yet pillars, even the sturdiest, totter and fall, and the super-structure hangs perilous unless there be a reserve of new pillars to be placed where their support is needed. To fail the youth of the Church is to fail the Church. To hear youth tell it he merits more consideration than he sometimes receives.

The most potent reserve any congregation can have, over against a possible evil day, is not its stocks and bonds, not its real estate investments nor bank surplus. It is its youth. It is too late when they have dropped out.

Personal Messages From 50 American Boys

John J. McCloskey, Jr., 27-year-old ex-Arm captain, returned to Orange, N. J., on Dec. 10, 1946, after having travelled 10,000 miles over the country, at his own expense, undertaken so he "could fill in the missing part of the stories" to the families of 50 soldiers who served and died under his command from Africa to Europe.

In Dutch Flat, Calif., he went fishing with the father of his "best buddy," Lieut. Dan Waybur, winner of the first Congressional Medal of Honor in the Mediterranean and killed in Austria.

Near Winslow, Ariz., on a visit to the ranch of Johnny Edwards, killed in Cassino, he found that Johnny's horse was saddled every day and tied to the hitching post just as it was prior to the soldier's departure.

Other visits were to former comrades, both wounded and well, like Sgt. Steve Gancas

INDEX JUNE, 1947

GENERAL

holism	276
alaureate	280
Reviews	299
ling Programs	282
ren's Sermons	291
ch, Burnham	285
ch Methods	274
ch Records	275
orial	272
n, Young	280
icaps, Hahn	283
trations	294
or-Management	295
uage, Braunstein	304
week Suggestions	270
on Pictures	273
sh Assets	274
er	274
ions	278
al Crisis, Helfenstein	269
ches	278
lay School Teachers	277
tations, Adams	267
dings	277

ARTICLES

ng For Fall,	
lfenstein	269
edy of Prose,	
unstein	270
ation Value, Adams	267

EDITORIAL

er-town Judgment	272
sh Assets	273
s or Fruits	272

METHODS

holism	276
ages of Address	278
lains	275
ren's Day	276
stian Commandos	274
ch Printing	276
s to Remember	279
of Fathers	276
el to Deaf	275
on Pictures	274
Member Activity	276
er	274
ekery	278
ee Exhibition	276
rd Systems	275
od Do It	275
ion Series	276
king	277
thers' Mistakes	277
dings	277

SERMONS

stian, Burnham	285
n, Young	280
of Life, Huffman	289
icaps, Hahn	283
re Not, Macartney	287

JUNIOR PULPIT

Little Lamp-Lighters	292
Miaowing Dog	292
Please Pass Bread	291

ILLUSTRATIONS

Education	296
Facing the Sun	296
Father	296
Heart (Poem) Leichter	269
Home, The	296
Honor	296
Labor-Management	295
Lesson to Learn	298
Like Unto Him	295
Listen (Poem)	296
Marvels of Watermelon	297
May Fly	298
One World	294
Remedy for Ills	294
Spring in City (Poem)	279
Voice of God	297

MIDWEEK

Personal Commitments	306
Root and Flower	304
Sunrise and Sunset	307

SCRIPTURE TEXTS

I—Illustrations	
O—Outlines	
S—Sermons	
P—Prayer Meetings	
II Kings 19:20-34 (P)	304
Psa. 62:1 (I)	296
Prov. 3:13 (I)	295
Prov. 4:7-10 (I)	295
Isa. 63:14	267
Jer. 33:3 (I)	298
Dan. 3:12-28 (P)	306
Matt. 5:23-24 (I)	294
Matt. 13:1-9 (P)	304
Matt. 13:24-30 (P)	304
Luke 5:1-11 (P)	307
John 1:4 (S)	289
John 5:26 (I)	296
John 7:24 (S)	287
John 8:12-18 (I)	297
John 16:23-32 (I)	296
John 16:29 (I)	296
John 21:1-23 (P)	307
Acts 2:47b (S)	285
Acts 23:11 (I)	297
Rom. 13:1-2 (I)	296
I Cor. 12:12-24 (I)	296
I Cor. 13	271
II Cor. 12:9 (S)	283
Eph. 4:11-16 (S)	285
Col. 3:10-14 (O)	276
I Thess. 4:7-9 (I)	294
I Thess. 5:4-5 (I)	295
I Thess. 5:15 (I)	295
Hebr. 11:1-20 (S)	280
I Pet. 2:11-21 (P)	306
I Pet. 3:8 (I)	296
I John 4:15 (P)	306

THE MEMORIAL WITH A VOICE



YOUR CHURCH may have the finest cathedral chime for as little as \$518... the finest tower carillon for \$950...

MAAS CATHEDRAL CHIMES

Send for information.

ROOM 30, 3015 CASITAS AVENUE
'LOS ANGELES 26, CALIFORNIA

GOWNS

FOR CHOIR AND PULPIT



Select Moore Gowns for an inspiring beautiful appearance for years to come. Styles for adult, intermediate and junior choirs in many beautiful materials. Write for FREE Choir Apparel Style Book C17, Pulpit Apparel Style Book C167. Ask for Budget Payment Plan.

**Confirmation Gowns—
Rental or Sale**

E·R·MOORE CO.

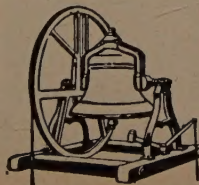
932 Dakin St. 425 Fifth Ave.
Chicago 13, Ill. New York 16, N. Y.

FOLDING TABLES

WRITE FOR PRICES ON
FOLDING BANQUET TABLES

MONROE CO., Mfrs.

70 CHURCH ST., COLFAX, IOWA



**MENEELY
BELL CO.**

22 RIVER ST.,
TROY, N. Y.

BELLS

Loup City, Nebr., who was shot in the lungs, and Capt. Jim Hackett of London, Ohio, who "got through all right."

Capt. McCloskey, veteran of 8 campaigns in Africa and Europe, made this 10,000 mile journey after completing studies for a degree at the University of Virginia. "I told them little anecdotes about the boys, human interest angles and personal things" not included in the "matter of fact" reports from Army authorities," he said.

Urging other veterans to do likewise, Capt. McCloskey said, "it makes wonderful friendships and is a way of getting to know people in all walks of life. It might generate a little tolerance and understanding in this country."

Excellence in a Wicks Organ...
is plain to see in a demonstration,
promptly arranged for
you upon request.

WICKS ORGANS

HIGHLAND
ILLINOIS Exp.

UNION LESSON HELPS

on the International Uniform Lessons

SAFE
TIME-
TRIED

are based
squarely on
the Bible

Union Lesson Helps stand for and emphasize the
foundation truths held in common by all evangelical
Christians. Undenominational and uncontroversial,
they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION

1816 Chestnut Street

Philadelphia, Pa.

FREE Catalog OF BRONZE CHURCH TABLET DESIGNS



Write us today for
free 48 page cata-
log, showing over
150 illustrated sug-
gestions for solid
bronze tablets—war
memorials, honor
rolls, markers, donor
tablets, etc. Ask for
catalog X

INTERNATIONAL BRONZE TABLET CO., INC. 36 EAST 22nd ST.
NEW YORK 10, N. Y.

FOLDING CHAIRS



IN
STEEL
OR
WOOD



WRITE FOR CATALOG

J. P. REDINGTON & CO.

DEPT. 89

SCRANTON 2, PENNA.

WHERE TO BUY CHURCH EQUIPMENT



ALTAR WARE

J. P. Redington & Co. 311

BELLS AND CHIMES (Tower)

DEAGAN, INC., J. C. 263
Liberty Carillons, Inc. 297
Maas Chimes 309
Meneely Bell Co. 309
Schulmerich Electronics .. 295

BIBLE VISUALIZED

Ryan Slide Service 303

BULLETIN BOARDS

Ashtabula Sign Co. 306
W. L. Clark Co., Inc. 307

CANDLE & CANDLE SETS

Emkay Candles 303

CHAIRS AND TABLES (Folding)

Monroe Co. 309
J. P. Redington & Co. 310

CHURCH BULLETINS

Eccl. Art Press. 306
Woolverton Co. 311

CHURCH FURNITURE

AMERICAN SEATING
CO. 265
Josephinum Furniture 305
J. P. Redington & Co. 307

CHURCH RECORDS

H. W. Polson 311

COMMUNION SERVICE

Sanitary Com. Service 308

DUPLICATORS, SUPPLIES

Pittsburgh Typewriter 306

GOWNS (Pulpit and Choir)

Almy, C. M. 311
Cotrell & Leonard, Inc. 306
Cox Sons & Vining 306
DeMoulin Bros. 306
Bentley & Simon. 306
Moore, E. R. 306
Nat. Ac. Cap & Gown. 306
Ward Co., C. E. 306

HONOR ROLLS

Int. Bronze Tablet Co. 306

INSURANCE

MINISTERS LIFE 263
Presby. Ministers Fund. 306

MISCELLANEOUS

Baker Book House. 306
Edwards Folding Box. 306
Goodenough & Woglom. 306
Spiritual Mobilization 306

ORGANS (Pipe)

Austin Organ Co. 306
Schantz, A. J. 306
Wicks Organ Co. 306

PUBLISHERS

Abingdon-Cokesbury 306
Macmillan Pub. Co. 263
FLEMING H. REVELL. 263
PILGRIM PRESS 263
Scribners 306
UPPER ROOM. Back Cover

SERMON HELPS

Author's Research 306

SUNDAY SCHOOL SUPPLIES

American S. S. Union. 306
David C. Cook. 306
Standard Publishing Co. 306

WINDOWS (Stained Glass)

St. Joseph's Art Glass. 306

Firms whose names you find here have proven their
integrity in serving BUYERS of Church Equipments